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THE HARMONIST

OR

SREE SAJJANATOSHANI

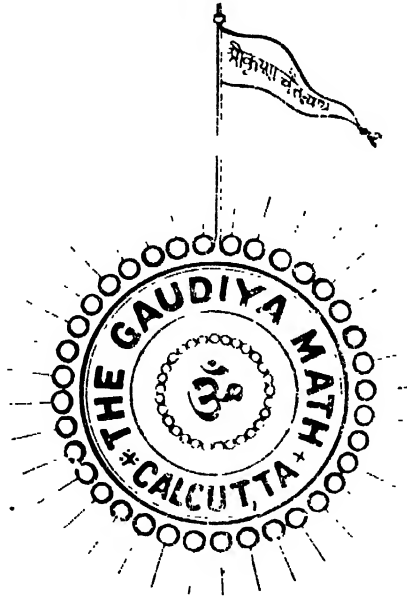
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THE GAUDIYA

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSIIANI

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NO. 1.

Harmonist's Feeble Voice.

NUMERICAL determinations are often found to create difference in the idea of unit but harmony can cement the gulf in counting them in one category. The manifested world often shows a threefold division when observer, observation and observed are considered in their respective locations but they are viewed for one purpose only if the harmonious spirit prevails to unify them. Years roll on, seasons change and months differ. The Harmonist marches with the same tie of love in her passing through the tracks of time, space and of objects. She has no other ambition than to bring peace among individuals, to remove temporal discrepancies and to extend the limitation. The Harmonist is not an advocate of untiring worldly activities neither is she a renouncer of material prosperity. She does not encourage the idea of annihilation in nondifference neither does she prove to be identified with the indivisible whole. The schools of elevation and salvation have not taught anything to incorporate her own identity with the

acquisitionists nor to merge into nonentity. It would be a sheer mistake if the Harmonist is classed in the same line with the seekers of insentient or sentient pleasures. She does not claim to gain anything or to lose herself in persuasion of any misguided thought current among the sojourners of the sensual atmosphere.

• Readers might have formed the idea by reading the lines of Harmonist during her publication of a singular characteristic which is not to be had in a secular shop. The Harmonist deals with a subject easily accessible to one and all but the common run has had no ardent sympathy for the same. She deals with a subject which is the paramount necessity of one and all but the people are not so very mindful as they think they are at present not in need of it. Unaware of the transcendence the agnostics might show an indifference towards her moving direction, critics and incredulous must be throwing doubts in her advancements and Atheists might emphatically stand against her, the Harmonist's

all-loving mood will not be disturbed in the least. The pantheist will try to include her, claiming a wider situation for his self but her theistic mood will appear to him to be a limited one. The neuter phase of theism as inculcated by the pantheists will prove his predilection of putting Godhead among the neuter products which should never accommodate Him Who by the nature of His office can not form a part. He being Himself the fountain-head of all sentient and insentient. If Godhead is conceived by a sentient agent as a neuter figure such designation can never meet to any intelligent section. Idolatry now-a-days has become a subject of wrong conception of Godhead and hence neuter phase is not targeted as the Supreme phase of the eternally manifested Godhead.

In the animated kingdom, the value set forth by designing men of the neuter phase of Godhead is not appreciated much, so they proceed further to have the true phase of the Source of this manifestation. A masculine phase comes upon the scene of the adventurer whom they call the object of worship of the theists. The reciprocal relationship inherent in the feminine phase has no lien in their attempt at finding out the Absolute Truth if the counterpart is ignored. The worshipper of masculine form can never properly serve him unless the knower or server designates himself. If the devotee of a masculine form of Godhead wants to serve his master, considering a masculine form of his own self his assumption of service includes his inexpressed ideas of mastery over other individuals who might in their turn offer their services for his upkeep. The masculine aspect of the object of worship can not have a full play unless the reciprocal co-relative comes upon the visual range of her consort. Rational worshippers will then find that the eternal service-holder has got an eternal frame by which she can serve her beloved. The Harmonist will then find an opportunity to regulate the angle of vision of her friend who proves to be an honest seeker of Absolute Truth. The Harmonist helps thereby to determine

for her friend to shake off the foreign ideas, which have been picked up from mundane association during the sojourn of different lives.

As the absolute truth can not admit of any deviation from true knowledge, i. e., the eternal absolute and harmonising masculine form of Godhead and His paraphernalia, viz., His eternal absolute and ecstatic female co-relatives together with sentient and insentient environments in favour of the defective hallucinations of erring observers who are busy with their ephemeral inadequate sensuous pleasures. The mountainous height of earthly ethics might prove very high to a dwarf treading on the inductive plane, the loftiest position of the distantmost star at zenith of the highest, superexcellent and seemingly unethical features of the Personality of Absolute Knowledge might appear shorter if the transcendental descriptions are compared by the poverty-stricken senses of the fallible humanity.

The Harmonist has however taken up the lofty task of imparting true theistic impressions of absolute in their comparative merits and she will continue to serve the spiritual dishes to her misguided and bigoted friends who place their confidence in senses only. Her prayer may be heard by lending ears of theists who are the honest seekers of Absolute Knowledge.

THE MOVEMENT OF UN-ALLOYED DEVOTION.

The Sajjaratoshani was founded by Thakur Bhaktivinod as the organ of the present movement of pure devotion initiated by himself as the follower of Sree Rupa Goswami, the associate of Lord Chaitanya Who made him the original Acharyya of the principle of loving devotion. The movement has spread widely since the foundation of the Sajjanatoshani. A very large number of sincere souls of this country have attained the life of loving service of the Lord. The assumption of the English garb by the Journal is the result of the extension of the movement and is prophetic of the tendency

of further and world-wide expansion. The name of "Harmonist", which has been adopted by the English Sajjanatoshani may appear at first sight to be also more cosmopolitan than the older sanskrit title which means literally a female who pleases the Lord's own. The Harmonist aims at promoting real concord. But the English title is not really different in its significance from the original title of the paper. Harmony is to be found in the spiritual service of the Lord alone. The Harmonist has dedicated herself to the service of those who are themselves loyal servants of the original source of all harmony. The service of the servants of the Lord is the only way open to fallen souls for regaining the service of the Lord. There is no other way of establishing real concord among those who are averse to God than by obeying the devotees of the Lord. The Lord is served by the concerted homage of the many to One. The Harmonist has no affinity with those who hope to bring about concord by ignoring wholly or partially the transcendental service of the Lord. The worldly cosmopolitan is believer in the potency of the *vox populi* and prospects of worldly enjoyment. The Harmonist pins her faith in the *Vox Dei* and prospects of spiritual living based thereon. She strives to please not everybody indiscriminately but only the servants of the Lord. Unless the people prefer to obey the servants of the Lord to following their own erring inclination for worldly aggrandisement, there can be no real harmony in this world. To try to please the servants of the Lord is the same thing as, nay, even higher than, trying to please the Lord. The Harmonist is prepared to serve the demon, only if the demon itself obeys the Lord and not otherwise. By trying to please those who do not serve the Lord the prevailing confusion will be worse confounded.

The method adopted by the Harmonist for the promotion of concord has nothing in common with the methods adopted by the humanists who rely on themselves and their fellow-being for the

attainment of their purpose. The miseries and discords of this world are generally supposed to be due to ignorance of the laws of Nature and the significance of the moral order. By providing ethical instruction and opportunities for the practice of social and humanitarian virtues and by the diffusion of the knowledge of the laws of Nature for the efficient performance of virtuous work the humanist hopes to make all persons attain the peace of the conscience. The plan and object of the Harmonist are different. The Harmonist does not believe that instincts of fallen souls can supply the real basis for rearing the structure of universal peace and happiness. The fallen souls naturally covet the things of this world for their own selfish enjoyment. As the things of this world are unfortunately limited in quantity and perishable by nature and as the physical senses themselves possess only limited powers of enjoyment and are subject to lose their power the attempt to increase and perfect worldly enjoyment is doomed to perpetual failure. The real peace of conscience is to be sought elsewhere. Man must discard the guidance of his limited and misleading understanding and seek for enlightenment from above in a spirit of real humility. The practical way of attaining spiritual enlightenment is that of the service of the servants of the Lord. The fallen soul must submit to receive the knowledge of his real self and of his relation to the supreme Soul from those who are themselves enlightened. The limited understanding must not be allowed to shut out the unlimited. When once the Higher knowledge really makes his appearance the limited understanding will automatically realise the nature and method of spiritual activities in the light that comes from the source of all light. By trying to settle our duties in the light of the will-o'-the-wisp of our perverted conscience we are only guided by foolishness which we are pleased to call by the name of free individual judgment. The real freedom is the eternal quality of the spotless soul which has no affinity with or hankering for his own selfish enjoyment.

Neither is the soul in his natural condition of enlightened freedom disposed to the self-destructive vanity of stoir passivity. The free soul's unremitting and sole concern is to serve the Transcendental Truth which is obscured in his fallen state by the fog created by the vanity of the flesh to which the soul subjects himself by his own free choice. The right to this self-elected bondage to the hankerings of the flesh has been adopted from time immemorial as the basic principle of the political social and individual life of incarcerated humanity in his temporary sojourn to this prison house of correction. The Harmonist pleads for a revision of this basic principle of life in the light of higher considerations. The light from the source can alone guide us on the eternal path. Our individual lights are not independent sources of illumination but have to be continuously trimmed for the preservation of their tiny lights by contact with the source of all light. The connection between the source and the dependent light is served by the vanity of having independent existence in the fallen state. It is necessary to

re-establish this interrupted connection not by the knowledge accumulated by the inductive sciences which are themselves the product of the deceptive light of the soul in the state of rebellion against the fundamentals of his own constituent principles but by the knowledge that comes from the Fountain-head of all light who has His eternal abode in the shining realms of the spirit. The method of submissive listening to the tidings of the spiritual world, which transcends without ignoring this phenomenal universe, from the lips of emancipated souls who serve eternally and exclusively the real Truth, is the only way of obtaining the grace of Divine enlightenment. The Harmonist stands for this principle by theory and practice. She is by principle and practice the eternal and exclusive servant of the servants of the Lord and her sole duty is to try to please only them and thereby continue the method and purpose of Thakur Bhaktivinode, embodied in the Sajjanatoshan, the humble maid-in-waiting, on the servants of the Lord.

How to Knock

[By PROF. JATINDRA MOHAN GHOSE, M.A., B.L.]

“**K**NOCK and the door will be open unto you”—so says the Holy Bible. Let us see what it means.

We may at once say, the general run of readers of the Bible understand it in quite a different light from the Indian Transcendentalists. The apparent meaning of the text is—and this is the interpretation of almost all people—that if we endeavour patiently and persistently we can reach the goal and acquire the desired objects. So that the acquisi-

tion of the desired thing rests entirely with us, it is within our means and reach and there is nothing else that may count in the fulfilment of our desired.

We admit, there is a good deal of truth in the above meaning put upon it, and it may hold good more or less in almost all cases. Yet we must say, there is not the whole truth in this meaning. Although this interpretation may be partly acceded to with regard

to efforts for things mundane, it can not be so admitted in the case of matters spiritual; moreover, the above truth has been said with regard to spiritual truth.

In whatever sphere, spiritual or material, the above saying may be applied, in its popular interpretation, one factor is generally and sadly ignored—that is—the opener of the door. Efforts of knocking in varying degrees and methods no doubt rests with a particular individual. But to judge its propriety, earnestness intensity and the rightness of the method, and the freedom of giving response to it, depends entirely upon the mercy of the Master of the house inside the door in whose hands the key is. The Master may take mercy and respond: He may open the door, let the knocker in, show him things within, and may bestow upon him anything He likes. The knocker may only knock and pray, it is for the Master to listen to the prayer and open the lock. The Master has the absolute liberty and authority in this matter.

Nor can the man break open the door and capture the things from the inside. Even in this material world in one out of a hundred cases, one can hardly break open the door of the house of another. Then what to speak of breaking open the gate of the transcendental region of the Lord? Efforts of mortal beings do not reach the gate of Heaven so easily.

So, in order to properly understand the true meaning of the passage quoted above, two things have always to be borne in mind, *viz.*, the freedom of an individual to knock and pray, and the absolute freedom of the Lord to show mercy. We are free conscious beings, and can and do make a free choice of doing anything or not. When we make the right choice and go the right way, we prosper and become happy; otherwise we suffer. We may choose to make efforts for knowing the truth and to pray to the Lord to reveal it. But our desire and prayer to know must be sincere and ardent, and our efforts must be directed in the right way. Improper method and misdirected efforts will only lead to disappointment. Here comes in the necessity of submission to and help from an expert who knows the Truth and can be a proper guide. He knows the right method—which is again the eternal method—and is competent to properly advise and lead the sincere seeker to the ultimate goal. Our individual freedom does not preclude such advice and guidance from the expert, the true preceptor. Rather, proper use of freedom implies it. It is our free choice to submit to him for attaining true and eternal freedom. For to know the Truth is the highest freedom. Such submission to the good preceptor, *i. e.*, the expert, continues even when we have reached the Truth. For the Absolute Truth or Godhead ever reveals Himself,

that is, responds —through the good preceptor who is in eternal communion with Him on the same transcendental plane, and is His eternally associated Counterpart. Bound as we are in this limited world with limited capacities, our poor efforts of themselves can not go very far and transcend the mundane limit. It is the mercy and help of the good preceptor eternally playing the role of the Saviour that accepts and complements our efforts and reaches them to the Holy feet of the Godhead. Our knocking reaches the door only through the preceptor—the Saviour. So that our knocking practically means earnest and complete submission and abandonment to the feet of Godhead's saviour on this earth. Then and then only have we properly and surely knocked. We may now really and reasonably expect a response, and the response too now really begins to descend. Sincerity and earnestness are established in proportion to the submission to the preceptor. It may now please God to open the door. As a matter of fact, under such circumstances, *i. e.*, on the completion of submission, God does respond and fling open the door of His mystery and beauty to the ardent votary. Although He is absolutely free in this matter of showing mercy and opening the door, yet when the good preceptor or the Saviour takes along the submitted Soul up to the door and appeals in His favour, God withholds His freedom

and blesses the devotee with His infinite mercy of revelation. This is what is meant by saying Godhead, the Absolute Lord of the Universe, is submissive to (the wishes of) His devotee **भक्ताधीन भगवान्** । This is how proper knocking is done and the door opens up. Indian transcendentalists,—true devotees—understand the text of the Bible quoted above in this sense only,—which is really the true meaning of the text. It is so declared in the Sruti—Truth is not attainable by mere mental speculation, neither by extraordinary merit nor by extensive learning. Truth may be attained by him alone whom Truth selects, *i. e.*, He pleases to favour. To him (the favoured or the chosen) Truth reveals His ownself,—(Kat. Upa 1-2-23)

It is not possible for an ordinary creature to achieve this end independently of direction and assistance from the good preceptor. The secret of success knocking and prayer is never known to an ordinary being, for it concerns a thing belonging to a plane beyond and above the mental, and passes all ordinary human comprehensions. No amount of mental activities and earthly learning is of any avail in comprehending things of the spiritual plane. Accordingly a course of discipline is indispensably necessary in order to qualify for admission into the Kingdom of Heaven—to learn to rise above the plane of mental existence for eternally

living in the spiritual plane. The good preceptor—the spiritual guide—can train up and enable a man to rise above the mortal mental and physical existence so that the man can reach the gate of Truth and properly Knock at it. As has been said above this good preceptor—although appearing in human garb, and seemingly moving like an ordinary mortal,—is ever one of the spiritual plane but mercifully come down to this earth, is firmly established in the Absolute Truth, perfectly competent to answer all questions and remove all doubts of a sincere seeker, and to enlighten and show way. It is the preceptor who takes the devoted seeker aloft, the only condition of his such selfless and invaluable service being absolutely unselfish and perfect surrender on the part of the seeker himself. Of course, such a good preceptor—the Superman—cannot be found out at every turn of the street. Yet he is, and is not unavailable to a sincere seeker. For he is ever here by the infinite mercy of God for helping such seekers. And it is a very curious secret and inscrutable Divine Law that such a preceptor is found out and trusted upon by an earnest and sincere seeker only and none else. Further it is another such law that whenever the merciful God is pleased to reveal Himself (Truth) to any soul on the earth, He does it through the Acharyya, the good preceptor who is his trusted eter-

nal servant, by creating a keen desire for such an Acharyya—the spiritual guide, and persuading a sincere faith and reliance on the Acharyya,—in the mind of the seeker of Truth. If one would believe in such Acharyya, well and good. If not, he is doomed to grope about in the meshes of darkness of ignorance for long and long till he is made to put faith and seek shelter in the ever merciful Acharyya. Whatever and however much may be said against this, it is but divine dispensation. There is no other way. 'नान्यः पन्थाः विद्यन्तेऽयनाय' ।

The seeker now surrenders to the good preceptor and becomes his disciple. The preceptor too accepts him and sets him on a course of discipline. He is now set on the path to the gate of Truth; and with the preceptor's constant and unstinted help at every step makes advance towards the goal. The good preceptor teaches him how to approach and knock. He gradually approaches and ultimately reaches and knocks. The Lord is now pleased with him at his sincere and disinterested devotion, and mercifully opens up the door of the realm of Truth and eternal bliss. He is admitted in and here begins the devotee's new yet eternal spiritual life of uninterrupted direct service of the Lord, and he is constantly merged in the ocean of perfect bliss. Here too the devotee finds himself beside his ever merciful good

preceptor who as ungrudgingly gives him all directions and opportunities of enjoying the bliss.

The seeker first learns to Knock and then Knocks. The door is flung open, and he is permitted in and finds himself face to face with Infinite

Truth. This light in which the Indian transcendentalists understand this passage of the Bible will appeal and be intelligible to those only who have firm faith in the Godhead as also in the good preceptor—the true servant of God.

Sree Raghunath Das Goswami.

THE word "Goswami" means 'master of the senses or master of the world'. One who is master of his senses is necessarily also 'master of the world'. The six Goswamis who are the original exponents of the teachings of Sri Chaitanya should not be regarded as mere authors or geniuses. They are Acharyas whose function consists in expounding Shastras by simultaneously leading the spiritual life embodied therein. They are seers and saints in one. This one combination of transcendental scholarship with spiritual life is insisted upon by Sri Chaitanya as the necessary qualification of all teachers of the living truth. It is quite possible for a person to possess the spiritual life without being a master of the Shastras just as it is possible for a person to have excellent physical health without a knowledge of the principles of medical science. One who is able to help others to attain the spiritual life by his writings, speeches and conduct must be well-versed in the

Shastras. But the successful worldly physician need not necessarily be himself healthy. The spiritual physician is, however, required to be both thoroughly acquainted with the principles of his science and be himself a perfectly healthy person. These two conditions were satisfied by the six Goswamis, the authorized exponents of the teachings of Lord Chaitanya, of whom Sri Raghunath Das is one.

The purpose of this discourse is to present a brief account of the life of Sri Das Goswami one of the six original Goswamis of the Gaudiya Community which follows Sri Chaitanya, as recorded mainly in Sri Chaitanya Charitamrita written by his contemporary and disciple, Krishna Das Kabiraj Goswami. The attainment of the purpose is of course conditional on following the method illustrated by the life of the hero of this discourse. The lapses and blunders of an aspiring novice on the path of spiritual enlightenment, who is

free from guile, are, however, graciously overlooked by Sri Gurudeva in order to afford an opportunity of self-improvement through association in spiritual service, to fallen *jīvas*. This small effort is humbly offered to the lotus feet of Sri Gurudeva and the Vaishnavas in the hope that their kind acceptance will save the writer from the offence of ignorant presumption.

Sri Raghunath Das Goswami appeared in this world at the village of Krishnapur in the modern district of Hughli in Bengal in the year 1414 of the Saka era, corresponding to 1492 A. D., seven years after the birth of Sri Chaitanya. The village can be reached from the Trishbigha Station on the E. I. Ry. line from where it is about a mile and a half distant. It still contains a shrine of Sri Sri Radha Govinda which is unwisely considered to be the worship established originally by Gobardhan Mazumdar, the father of Sree Raghunath Das. While still a mere lad, Raghunath Das had the good fortune, which is the subsequent spiritual turn in his life, of meeting Thakur Haridas while the latter was staying in the house of Balaram Acharyya, the family priest of the Mazumdars, at the latter's village of Chandpur to the east of Krishnapur. Thakur Haridas was then on his way to Santipur after he left Benapole. The little child experienced an irresistible attraction for Thakur Haridas and

was often with him. Shortly after Raghunath's marriage when he was about sixteen years old he met Sri Chaitanya for the first time at the house of Sri Advaitacharyya at Santipur while the Lord was staying there immediately after acceptance of Sannyas. Sri Advaita Prabhu was well known to the Mazumdars and specially to Gobardhan who was indefatigable in the service of the Acharyya. For this reason Advaitacharyya was well disposed towards Raghunath and it was by the favour of Advaita that Raghunath obtained the remains of the Lord's meal and the sight of His holy feet for the space of several days.

Sri Chaitanya proceeded to Puri and Raghunath, on his return home, went mad with love for the Lord. He fled from home again and again in order to make his way to Nilachal but was brought back by his father every time after he had proceeded some distance. Then his father had him bound hand and foot and set five men to watch him and four servants and two Brahmans to keep him company at all time. Very much grieved by being thus prevented from going to Puri, Raghunath passed his days of close captivity with a sad heart till Sri Chaitanya came to Santipur a second time on His way back to Puri from Ramkeli.

Raghunath pressed his father hard for permission to come over to Santipur for a of the feet of the Lord

giving out that it would be impossible for him to survive if the permission was refused. Gobardhan Mazumdar accordingly sent his son to Santipur with abundance of rich presents and escorted by a large number of attendants, requiring him to return home soon. Raghunath attended on the Supreme Lord at Santipur for seven days and importuned Him night and day as to how he was to escape from his keepers and accompany the Lord to Nilachal. The omniscient Lord Who was aware of the actual state of his mind communicated to him the hope of deliverance by way of instruction.

The Lord said, 'Be calm and go back home. Don't be mad. People attain the shores of the ocean of the worldly sojourn by slow degrees. Don't imitate the asceticism of an ape for the applause of the people. Enjoy the legitimate things of this world being free from attachment. Let your devotion be of the heart and let your external conduct be as of this world. Even so Krishna will speedily deliver you. When I come back to Nilachal after visiting Brindaban find some pretext for coming up to Me.'

Krishna will cause the trick to suggest itself to you at the time. Who can keep back one to whom Krishna is merciful?' The Supreme Lord sent him away with these words.

Raghunath on his return home acted

according to the instructions of the Lord. He gave up all his external asceticism and madness and applied himself to the performance of all legitimate work in the spirit of complete detachment. Raghunath led a life which resembled that of worldly people although he was at heart wholly unattached to the things of this world. His parents supposed that Raghunath's temporary madness was cured and he had once again become a normal worldling like themselves. They were very glad at this supposed change.

When Raghunath received the tidings of the Lord's return from Mathura he made ready to join Him. At this stage a great mishap befell the family. There was a high Mahammadan official who was 'the Chaudhury' of the district Saptagram. Hiranya Das, the elder brother of Gobardhan, secured the sole right of collecting the revenues of the district on a permanent basis. The Mahammadan was chagrined on finding his own authority supplanted in this manner. Hiranyadas undertook to pay to the royal treasury twelve lacs out of a net collection of twenty lacs of rupees. The Turk went against him as he got nothing. He made effective representations to the king against the Mazumdars. The Vizir came down in person to enquire. Hiranyadas fled. Raghunath was put in chains. They rebuked him everyday threatening him with punishment unless he could make his

father and uncle deliver themselves up. They had a mind to beat Raghunath. But whenever they tried to act according to their resolve the sight of Raghunath made them desist. They were really afraid at heart of the superior intelligence of the Kayastha noble and although they stormed and blustered, feared to strike their prisoner. Thereafter Raghunath bethought of a means of extrication out of the difficulty, and laid his plan in the form of a humble supplication at the feet of the Moslem. 'My father and uncle are as two brothers of yourself. You always quarrel among yourselves by fraternal right. You sometimes quarrel and then love one another again. There is no certainty of your changing moods. Let all three brothers meet to-morrow. I am a son to you even as I am of my father. I am your protegee and you are my protector. It is not meet for a protector to punish his protegee. You are well

versed in all the scriptures and resemble a great Pir'.

The Moslem's heart was deeply moved by the words of Raghunath and he began to weep, the tears trickling down his beard. The tyrant confessed that from that day Raghunath was really as a son to him and that he would devise a method of setting him free that very day. He then procured the release of Raghunath by interceding with the Vizir. He then spoke kindly to Raghunath, 'Your uncle is unwise. He gets eight lacs. I am his lawful co-sharer. He ought to give me something. Bestir yourself and get your uncle to meet me. Let him settle it in the way that appears to him to be fair. I entrust the whole matter to you' Thereafter Raghunath effected a reconciliation between his uncle and the Mahamudan. He had gained a controlling influence over the Moslem and settled everything peacefully.

(To be continued.)

Doctrines of Sri Chaitanya.

[BY PROF. NISHI KANTA SANYAL, M. A.,]

THE doctrines of Sri Chaitanya are put tersely by an old author in a well-known Sloka which reads as follows. 'The Divine Son of the Lord of Braja is to be worshipped with devotion. Brindaban is His holy realm. The

worship that is practised by the matrons of Braja is alone excellent. The unimpeachable evidence of this is contained in the Srimad Bhagabata. The transcendental love for the Lord is the highest good. This is the doctrine taught

by the Supreme Lord Sri Chaitanya. There is nothing deserving of higher loving esteem.'

The spiritual is eternally and categorically distinct from the limited, apparent, phenomenal, material or mundane. The mental faculties of man are by their constitution incapable of attaining the complete knowledge of anything. But the attainment of complete knowledge of the truth is universally regarded as the goal of the activities of the cognitive principle in man. The existence of man is realisable by him through the principle of self-consciousness. The cognitive principle may therefore be regarded as the stuff of the self or soul of man. The attainment of the truth is thus the fulfilment of the principle of human existence. Man's relation with Godhead becomes absolutely necessary and indispensable if only Godhead is identical with the truth.

But if Godhead be, indeed, identical with the complete or absolute truth how is it possible for man with his limited faculties to know Him? The complete or absolute truth is located beyond the reach of the faculties of man. To err is human. The judgment of man is liable to be affected by the force of his changing moods. The senses of man are defective. Man often deceives himself and others consciously and unconsciously. It is on account of these draw-backs that it is not possible

for man to have a complete knowledge of the truth.

The complete or absolute truth is, therefore, not a mental phenomenon or a tentative opinion regarding matters conceivable by the faculties of the mind. It is spiritual as distinct from the mental. In this world man ordinarily leads a mental existence. The very first question that is bound to occur to all who are not determined to stifle their innate hankering for the knowledge of the complete or real truth, is whether there exists any means of realising the deepest hankering of the soul?

'The spiritual transcends the phenomenal or mental.' It cannot be known by any mental effort. The so called truth which is attainable by the effort of the human mind is an inelastic, limited, material or dead thing. The real, complete or spiritual truth is an unlimited, living, indivisible, self-conscious entity. Empiric or mental truth has to be acquired and is not self-evident. It is incomplete or dependent on other similar truths for its very existence. It is only apparent truth having no specific existence of its own. The apparent is related to the real as shadow to substance, darkness to light, death to life or falsehood to truth. The two cannot co-exist. The presence of the one means the absence of the other. The mental life is the negation of the spiritual life as mental truth is the

negation of spiritual truth. The difference between the two is more than qualitative. It is also exclusive.

The spiritual truth can be attained only by spiritual methods. The mental method is a process of advance from the apparently known to the unknown but knowable. It is the ascending process. The spiritual method is different from the inductive as well as deductive processes of empiric logic. The intuitions which form the basis of deduction are themselves the inherited products of experience handed down through the gross physical body from parent to child. There is, therefore, no difference between the inductive and deductive processes, the two together forming the complete whole of all empiric reasoning. These methods being limited by experience gathered through our defective senses are inapplicable to investigations of the empirically unknowable.

The revealed word of the Veda claims to be the only source available to us of spiritual enlightenment. The transcendental word appears to us in the form of sound and is orally communicable from preceptor to disciple. Information regarding the phenomena of this world is also communicable through the medium of sound verifiable by the testimony of the other senses. The spiritual communication cannot be

conveyed by means of sound that targets objects of this world or thoughts and ideas regarding them. The sound that is charged with the message of the eternal is also necessarily itself eternal and self-revealing. It is, however, almost impossible to understand or admit this with our present convictions regarding the nature of ordinary sounds. There is sound and sound. That which is admittedly unknowable to our mental effort can never appear to it in the form of the knowable familiar vibration in air. The ordinary sounds of the mundane atmosphere are on a level with the corresponding physical organ of sense, *viz.* the fleshy ear. The transcendental sound which comes down from the realm of the absolute and manifests itself on the lips of the pure servants of the Lord communicates itself to the soul of the jiva through the medium of the attentive ear that is rendered fit to receive it with the faith that the sound itself is identical with the self-communicative living knowledge of the otherwise unknowable reality.

The word of the Veda or revealed knowledge imparted orally to the disciple by the good preceptor who is specially empowered by the Lord to communicate the spiritual message and understanding to fallen souls is the only and substantive evidence of the unknown and empirically unknowable.

Views on Creation.

[BY PROF. NĪMANANDA DASADHICARY SEVĀTĪRTHA, B.A.,B.T.,]

PEOPLE generally ask three questions—whence is this creation? Why is this creation? And when is this creation? Different schools of thought give different replies to them. These are empirical questions and their empirical solutions are, indeed, not possible. Yet two sets of replies to these questions commend themselves for our discussion—one given by the Mayavadi School of thought, and the other given by the Vaishnava School of thought. The former, proceeding from the known to the unknown, has, in fact, tackled these problems in an empiric way. The latter, proceeding from the veiled absolute knowledge to the known, has given a solution of them as found in the scriptures which are infallible guides in matters spiritual.

The Mayavadi does not believe in the existence of a personal God as the creator of this world. According to him God is impersonal. He is indistinguishable. There is none to know Him and there is none whom He knows. The existence of this creation is due to Maya or ignorance. It is unreal and merely phenomenal. It is an illusion. The ignorance which is the cause of the creation is not eternal and consequently phenomenon as the

creation is also not eternal. You think it exists, and therefore it exists; but as soon as you think otherwise it ceases to exist for you. The world is of your own creation, and you are yourself one of the things of this creation. You are both the subject and the object of your creation. As you realise yourself, all this *Mam et Tuam*, difference and differentiation of the world go once for all. What is then left is Brahma, and you are That.

Now who will solve these problems for you and whom can you approach for their solution? So long as you are under the influence of this Maya, you cannot trust yourself nor can you trust any other man who is equally illusory. None of you—yourself and your adviser—have any *locus stanti* in positive reality. But the solution also necessarily lies entirely with you. You realise and know. It is a matter of experience and not of credence. You cannot ask these questions. For in that case you take away the world from itself. You cannot measure the world by when, why and whence. It is because that whence, why and when are themselves the world, and that your illusory self that goes to ascertain the why, the whence and the when of

the world is itself not different from these things. To know the world you must be something different from the world, something beyond the world. But you are not that. You being the world, it is not possible for you to know it. A man in a dream cannot say when his dream begins. For the dreaming self and the object of the dream make their appearance in the dream simultaneously and are therefore themselves the dream.

The Vaishnavas, the true Vedantists, on the other hand, abhor such a solution as blasphemous. They say "God is, the world is and Jiva or the individual soul is." They are distinct entities, co-existing. None of them are false.

The world is an everchanging reality but God and Jiva are unchanging realities, as master and servant. As the sun and its rays are one so God and Jiva are one. "My Father and I are one." God is all knowledge, and He cannot forget Himself into a man. He is ever perfect and forgetfulness cannot enter into His character. He is all-powerful, and there is nothing to overpower Him. He is always above ignorance or Maya. Maya is His handiwork, His maid and not His mistress. Mayavadin's God is a helpless chap always in the grip of Maya. He cannot get away from her. If at one time He thinks Himself free, at another time He is made to lick the dust at the feet of Maya. His freedom from Maya is

most unsteady. If His thralldom were illusion, His freedom is nothing better than it.

The Vaishnava's God is a transcendental personal entity. He is the Supreme Being. One without a second. He is the Fountainhead of all energies three of which are known as Atma-shakti, Jiva shakti and Maya-shakti. In Atma shakti is manifested the Chit world or the Baikuntha, in Jiva shakti is manifested the limited, imperfect souls or Jivas and in Maya-shakti is manifested the Achit world that we see. The insentient Nature which is the cause of the insentient world supplies us with the physical body. Our imperfection leads us to seek for enjoyment in an atmosphere independent of God when we become encased in this body as punishment. Our attempt to become free has led us to bondage. Thus encased we forget our real self and always identify our self with the body. This is our ignorance. If ignorance is gone, we realise ourselves as the slave of God. Our measured eternal self is not illusory but the identification of our self with our body is illusory. Once we overcome this illusion we do not fall into it again.

For a fallen individual soul the world begins from the day when he is conscious in it. It is therefore not at all possible for it to ascertain the whence the why and the when of the world.

It being now of the world cannot measure it. But nevertheless, the world is there. It is not false or illusory as is supposed by the Mayavadi. Jiva and the world are at once distinct and nondistinct from God. To human scope this simultaneous existence of distinction

and non-distinction is inconceivable. In all-embracing reality all is possible. We cannot separate the idea of the world from that of God. God and the world are one. When there is God there is manifestation just as whenever there is the sun there are rays.

The Author of Sri Chaitanya-Charitamrita

KRISHNA Das Kabiraj, the illustrious author of Sri Chaitanya Charitamrita the most authoritative work on the life and teachings of the Supreme Lord Srikrishna Chaitanya, appeared at Jhamatpur near Salar St. (E. I. R. 101 miles from Howrah), about the middle of the fifteenth century of the Saka era. At the place where he passed his days in the village there still exist the Holy Images of Sri Sri Gour and Nityananda. In a dream he was ordered by Lord Nityananda to leave Jhamatpur; so he went to Brindaban where he passed the rest of his life. The memorial over his ashes is still to be found in the temple of Sri Radha Damodar at Brindaban.

Approximate Date of Appearance.

The time of his appearance may be ascertained from certain incidents. The year 1537 of the Saka era is the year of his finishing his literary labours—so says a certain sloka. Some say

that this sloka was written by the man who copied his works, and not by Krishna Das himself. In another of his books we find that he mentions the name of Sri Gopal Champu which was composed in the year 1512 of the Saka era, corresponding to 1590 A. D. Sri Chaitanya Chandrodaya Nataka, a Sanskrit drama—composed in the year 1498 of the Saka era corresponding to 1576 A. D. as well as books written between the years 1489 and 1521 of the Saka era, *viz.*, Dina Chandrica, Ekadasi-tattwa and Malamasatattwa are referred to in his works. Chaitanya Charitamrita is, therefore, a later work. Srimat Raghu Nath Das Goswami was a direct disciple of Chaitanya Deva. In his Dasacharita he mentions the name of Krishna Das. The last sloka of Sri Gobindalilamrita by Krishna Das proves that he was a contemporary of Gopal Bhatta and other followers of the Supreme Lord. From these as well as from other contemporary

incidents we may come to the conclusion that he lived in this world from 1452 to 1538 of the Saka era or 1530 to 1616 A. D. approximately.

Srī Brindabān Das Thakur, to whom the world is indebted for the invaluable book Sri Chaitanya Bhagabata, appeared after the year 1432 of the Saka era (1519 A. D.). Sri Chaitanya Charitamrita is the supplement of Sri Chaitanya Bhagabata. Sri Jiva Goswami appeared before 1435 of the Saka era (1513 A. D.). From the list of Sri Chaitanya's devotees who were contemporaries of the Lord and who lived at Brindaban when Sri Chaitanya Charitamrita was composed, we come to know that Hari Das Pandit who was in charge of the worship of Sri Gobinda Deva and was a disciple of Anantacharya himself a disciple of Sri Gadadhar Pandit Goswami, Govinda Goswami the favourite attendant of Gobinda a disciple of Kashishwar Goswami, Jadabacharya Goswami an associate of Sri Rupa Goswami, Chaitanya Das who was a worshipper of Gobinda and disciple of Bhugarbha Goswami a disciple of Sri Gadadhar Pandit Goswami, Mukunda Ram Chakravarti, Krishnadas who was all-loving ivananda Chakravarti a disciple of Adwaita Prabhu, Gossaindas the worshipper of the Holy Image and other Vaishnavas, were then still in this world. None of the six Goswamis—Sri Jiva, Sri Gopal Bhatta, Sri Raghunath Bhatta, Sri Raghunath Das, Sri Rupa

and Sri Sanatan Goswami—were present in this world at that time, nor were Sri Bhugarbha and other Vaishnavas of his time. Had they been present in this mundane world there would have been some mention of his craving their permission for writing this book.

The Author's Caste.

Opinions differ regarding the caste of the author. Sri Krishna Das wrote a voluminous Sanskrit book Sri Gobindalilamrita and was then reforward known as Kabiraj in the Vaishnava world. In Gauda the Brahmins, the Kayasthas and the Vaidyas have ever been the most learned castes. There were others who were not so learned, still they commanded respect in society. They carried on trade and commerce and were useful to their country in various ways. Their professions were not held in contempt. But respectability and social position were denied to those who did menial duties and carried on trade in things tabooed by Hindu society. There are different theories regarding the caste of Krishna Das. Those who are versed in literature, rhetoric or other branches of art are called Kabirajas, as also those who are versed in medical science. Hence Krishnadas might be supposed by some as a Vaidya. He was highly proficient in Philosophy, Sruti, Smritis and Logic and hence he has also supposed to have been a Brahman. On account of his

vast knowledge of worldly affairs and dealings with worldly-minded men he has also been regarded by some as a Kayastha. There are analogous differences of opinion regarding the castes

of Ram Das the author of *Kabyaprakas* a book of rhetoric, Kasiram Das the author of the *Mahabharat* in Bengali, Bharat Mullik and other Gaudiya authors. *(To be continued.)*

Teaching Method of Sri Chaitanya

IN order to be acquainted with Chaitanya Deva's method of teaching we must have recourse to Sri Chaitanya Charitamrita, as He has left no book of His own composition, indeed, nothing save and except His Eight Teachings (Sikshastaka). A few more slokas are found in the Padyabali, but they do not give us any systematic idea of His teachings. There are a few booklets which are said to be the works of the Supreme Lord, but they do not seem to be authentic. The Goswamis have left us some works of their own in which the teachings of Chaitanya Deva are found in abundance but there is nothing in them which is stated to be from the pen of the Supreme Lord. Sri Chaitanya Charitamrita is an authoritative work which abounds with precepts which are His according to the evidence of the Goswamis; hence it is that this book carries respect in all quarters. The author composed it shortly after Mahaprabhu's time. Some of the direct disciples of Mahaprabhu, such as Sri Das Goswami and Rupa Goswami helped the author in the enterprise. This work has been enriched by materials gathered from Sri Chaitanya Chandrodayanataka by Sri Kabi Karnapura which appeared for the Sanskrit knowing section and Sri Chaitanya Bhagabata by Sri Brindaban Das Thakur which went on to describe only the early life of the Lord. We are led to follow Krishnadas when we weigh different circumstances,

During the twenty four years of His household life He taught the glory of the transcendental Name of Hari and the imperative necessity of chanting, in the compound of Srihast's house, on the bank of the Ganges in the Sanskrit schools, or on the way, and, after His renouncing the world, in his instructions to Sarva-bhauma at Purushottam Kshetra, to Roy Ramananda at Vidyanaagar, Venkata Bhatta at Srirangam, Ballabh Bhatta and Rupa and, in the shape of hints to Rupa Upadhyaya at Prayag, and Sakutan and Prakashananda at Benares. We can safely pick out His teachings from these sources.

It was His infinite love for the people of this world that prompted Mahaprabhu to preach Vaishnavism or eternal function of the soul to all throughout India.

He went to some countries Himself and preached there, while to others He sent preachers endowing them with supernatural powers and abilities. Theirs was love's labour. They got no reward or remuneration for their services nor hoped for any. No true religion can have a hold on the people, if not preached by men of sterling worth and character. Hence it is that though mercenaries are engaged in the preaching of certain doctrines now-a-days, they can do very little of appreciable value.

We find in the Eighth Chapter of the First Part (Adilila) of Sri Chaitanya Charitamrita

that Sri Krishna Chaitanya in His five-fold manifestation blessed the world with the gift of the transcendental Name and Love for Krishna. Rupa and Sanatan were despatched to Mathura. They were commissioned to propagate the doctrine of Bhakti which is the only serving function of the unalloyed soul fostered in favour of Krishna without any ambition for amelioration of salvation. Nityamanda was sent to Gauda which He overflowed with Bhakti. He Himself went to the Deccan and travelled from village to village of which the inhabitants were taught the system of reciting the transcendental Name of Krishna. They spread the cult of Bhakti up to Srabandha and, endowing the people with love for Krishna, relieved them from the bondage of worldly affinity.

The mainspring of the teachings of Mahaprabhu is this that love for Krishna is the eternal religion of Jiva or individual soul. The soul cannot remain devoid of it for ever. But he forgets Krishna and is dominated by illusion (Maya) and, as a result, becomes attracted towards other objects, hence this *Dharma* well-nigh conceals itself in some inner cell of the soul. It is for this that Jiva suffers misery in this world. But if the Jiva ever becomes lucky enough to recollect that he is the eternal servant of God, he reverts to his own eternal nature which is his normal condition. Belief in this truth is the root of all good.

Faith arises in two ways. Some men, when their tenure of bondage nears the end, by virtue of their cumulated good fortune of previous births, recoup their innate aptitude to rely on Krishna. Chaitanya Charitamrita, Middle Part, Ch. 23, says that if by a stroke of fortune a Jiva happens to embrace transcendental faith, he acquires a love for the company of self-realised souls, 'Sraddha' is the word used here. It means faith. Chaitanya Charitamrita says *Sraddha* means firm faith in this that if you have devotion to Krishna, nothing remains to be done. So we

can fairly determine that full reliance on Krishna satisfies all that we covet for. When we are freed from disturbance by a turn of good luck, *Sraddha* which lies in a dormant state in our eternal nature wakes up in our devotional activities. Whenever a man is found to have such determinate reliance on the Absolute, his devotional temper progresses gradually in the company of experienced and worthy devotees and he can then dispense with his unpromising habits which prove to oppose his advancements. His confidence turns to *Nistha* (unrelenting continuity), *Ruchi* (taste), *Asakti* (attachment to the transcendental reality), and *Bhava* (a combination of feelings indicative of love, ecstatic and assiduous devotion).

Spontaneous *Sraddha*, if it springs vigorously, voluntarily flows through the channel of *Raga*, and, without caring for the mandatory injunctions of the *Shastras* successfully follows its own career through the region of *Bhava*, or, in other words, *Rati* for Krishna, to consummation. But the aspirant's mild conviction is ameliorated by the sound arguments of a good preceptor. To follow the injunction of a preceptor as well as to study the *Shastras* is found to be the basis of one's conviction; and the guidance of the *Shastras* is essentially necessary as a rule. In *Adi*, Ch. 7, we have, 'Prabhu said, "My Lord, listen to the cause of it. My preceptor found that I was a fool and said, 'You have not the capacity for mastering the abstruse Vedanta. Recite the name of Krishna incessantly. This is the best of *mantras*. The *mantra* of Krishna will relieve you from the bondage of worldly affinity. The name of Krishna will take you to the Feet of Krishna. In this Iron Age there is no other religion than the Name. The Name is the essence of all *mantras*—this is the purport of the Scriptures'. Having said this he taught me a *Sloka* to recite and ponder. The *Sloka* runs thus :—

“हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥”

'Hari's Name, Hari's Name It is the Name of Hari alone : In this Iron Age, there is no other way at all, none at all, none at all'. Having heard this mandate, I took the Name incessantly, and, as I did so, in course of time my mind got loose from its bonds. I could not control myself but became mad outright.'

'I laughed and wept and danced and sang like a mad man. Recovering control I thought within my mind that the name of Krishna had overpowered my intellect and that I had gone mad and could not restrain myself. Thus revolving in my mind I made this humble submission at the feet of my preceptor, "Master, what a *mantra* you have given me ! What mysterious powers it has got ! As I go on reciting it, it makes me mad ; it makes me laugh, dance and weep." On this my spiritual preceptor said to me, "It is the nature of the great *mantra* of the Name of Krishna that natural aptitude towards Krishna is aroused in him who repeats it. Love for Krishna is the ultimate goal of a person. The four great acquisitions are as straws in comparison."

We gather one thing from what the Lord said. When He says, "Recite and ponder," He means that *Sraddha* or faith is developed by a discussion of the Scriptures with a view to understand them. In the opinion of the Lord, the confirmation of the Scriptures or, rather, the Vedas alone is the only true test. The science of polemics is of no avail. In Chaitanya Charitamrita, Adi (First Part), Ch. 7, in His instruction for the guidance of the ascetics He says, "The self-revealing Veda is the crowning evidence."

Again, in the 20th Chapter of the middle part of Chaitanya Charitamrita we have the following instructions to Sanatan Goswami, 'a creature labouring under illusion remembers not Krishna. So Krishna kindly created the Veda and Purans'.

It is but evident that there are two degrees of faith : mild faith and strong faith. The

reverence that arises in us out of strong faith is also strong, and, by nature, has the character of *bhava*. Our Supreme Lord's Eight Teachings (*Sikshastakam*) deal with them in a comprehensive manner. He thus spoke of mild faith to Sanatan (Chaitanya Charitamrita, Middle Part Chapter, 23) 'If a man has the grace to feel *Sraddha*, he consorts with pious men, from which companionship result the hearing and chanting of Krishna's Name. From the attainment of *Bhakti*, all his troubles are removed, and as a consequence of the latter, his faith becomes constant, which gives him a taste for the listening and [hymning of Krishna's Name]. From taste (*ruchi*) comes strong inclination (*asakti*), which gives birth to the sprout of passion for Krishna in the soul. When this emotion is deepened, it takes the name of love (*prem*). That love is the (ultimate) end and the source of every bliss.'

Where *Sraddha* is strong the rituals of the *Shastras* are not necessary ; men of mild *Sraddha* must follow the *Shastras* and associate with pious men ; *diksha* or initiation is absolutely necessary for them. We should learn the *shastras* and take *mantra* from a holy preceptor and worship the Holy Images, in the way shown by him. All these will facilitate his spiritual development. This is *Dashamulasikha* (Ten Cardinal Principles). Proof is one of the principles while *Prameyas* or things that are to be proved are nine in number.

A devotee having strong *sraddha* has an innate faith in chanting the Name which facilitates the understanding of the *Prameyas* only by the grace of the Holy Name. He has not to bother himself about *Praman* (proof).

A man having mild *Sraddha*, if he does not take recourse to *Praman* (proof), slips his foothold through evil company. The Vedas are the only authoritative proof (*Praman*). The Vedas are voluminous and contain a good deal of provisions for the *karmins* and *juanins* ; hence it becomes difficult to pick out those

portions that are meant solely for the *suddha-bhaktas* (those who have devotion unadulterated by Karma or Juana). The Sattvika Puranas have this function only, they explain clearly the basic principles of the Vedas which are scattered here and there as the Abhidheya of the Vedas. Of all the Sattvik Puranas *Sree nadbhagabata* is the greatest and most useful in mastering the true meaning of the Vedas. Therefore, the Bhagavata and the Tantras such as Pancharatra are also authoritative proofs.

In His teaching to Sanatan He says, the Vedas treat of *Sambandha* (relation), *Abhidheya* (means) and *Prayojan* (need). That relation is the attaining of Krishna; faith is the means of that attainment,—the means are His Names; love is the (supreme) need, the most precious treasure and the highest achievement of humanity.

Relation.—*Chit* (*jiva*), *achit* and *Iswar* are related to one another. This is relation. It is true that Krishna is One without a second. He has two powers, *achit* and *jiva*. The *achit* power is resolved into the material world; while *Jiva* power transforms itself into the *Jaiva* (animate) world. If you reason about relation you find that the regaining of the status of servitude to Krishna is the establishment of the relationship. In his teaching to Sarvabhauma, He says that in essence He is the Master and has not the slightest tinge of illusion in Him. In all the Vedas Bhagawan is the only Object of relationship.

Again in His teachings to Sanatan, we find that the attaining of Krishna is the relation, and Bhakti (devotional service) is the means of the attainment.

In this reasoning about the relationship there are seven subjects for discussion,—(a) reasoning about Krishna, (b) discussion about Krishna's powers, (c) *Rasattwa*, (d) *Jiva*, (e) his worldly bondage, (f) redemption of the soul, (g) *Achintyabhedabheda*—inconceivable simultaneous

distinction and non-distinction. The knowledge of this relationship is based on a thorough discussion of each of the above seven *Prameyas* or things to be demonstrated.

The means—Words are arranged in a written composition. The force of a sentence as indicated by the ordinary literal meaning of each of the words is the *Abhidha Shakti*, e.g., 'ten elephants' means elephant numbering ten. This is the literal meaning or *abhidha*.

There is another force of words *lakshana* or implication, not the literal meaning; as for example, 'Ghose-palli on the Ganges'. There can be no village Ghosepalli in water. It implies that the village stands on the bank of the Ganges. This is *lakshana*. *Abhidha* or the literal meaning does not operate where *Lakshana* or an implied meaning is necessary. Where the sense follows easily and naturally *Abhidha* is operative.

The literal meaning of the contents of the Vedas is to be accepted. We should learn to know *Abhidheya* or the real meaning of the Vedas. If we scrutinize all the Vedas properly we find that unalloyed devotion to Godhead is the *Abhidheya* of them all, while *Karma*, *Juana* and *Yoga* are of secondary importance in comparison. They cannot be held to be of primary importance. Hence the principal highroad for the attainment of Krishna as indicated by them is the means—*Sadhana bhakti*. This is one of the subjects to be demonstrated.

Prayojana is the end for the attainment of which means are to be adopted. The attainment of love is another *Prameya*. Now we get nine *Prameyas*.

We find in His instructions to Sanatana, 'In the Vedas Krishna is the only Object related to us. Now hear what is connoted by *Abhidheya* which is the means of attaining Krishna and the treasure of the love for Krishna.'

This was the Supreme Lord's method of teaching *Jaivadharm*a or the religion of the soul.

The Supreme Lord Sree Krishna Chaitanya.

(Continued from P. 259, April 1929.)

ONE day the Supreme Lord having taken His meal after a short rest on the conclusion of *Kirtan* laid Himself down alongside the entrance to His sleeping chamber. Govinda who used to attend on the person of the Lord at the time when He retired to bed finding the Lord lying against the door, spread the piece of cloth worn by him as outer covering over the body of the Lord and in that manner crossed over to the inside of the chamber and engaged in tending the feet of the Lord.

Considering it a grave offence to come out of the room for his own meal by crossing the body of the Lord a second time and minding specially the excessive exertion in *Kirtan* of that day of the Lord, Govinda continued tending the Lord's person delaying to take his food. After exhibiting the pastime of awaking from sleep the Lord asked Govinda the reason for having stayed there without food up till then. Although the Lord Himself demanded to know, Govinda without mentioning at all that he had been employed in tending His person simply replied that he had not crossed the body of the Lord through fear of committing offence. By means of this conduct of Govinda, the Supreme Lord

made manifest to the world the ideal of the devotee who is free from all guile. The gratification of the senses of Krishna is the only object that the ideal devotee has in view. The pure devotee has a repugnance for and an apprehension of offence by the least lurking wish for the gratification of his own senses in promoting the gratification of the senses of Krishna. The food that has already been offered to the Supreme Lord is part and parcel of the Supreme essence and such food is honoured by the devotee by reason of its connection with the Lord. But the sincere devotee is afraid of being guilty of desiring the gratification of his own senses in the performance of the service of honouring Mahaprasad as it happens to be apparently a personal affair. The devotee who is free from guile is never anxious to advertise his devotion to the Lord by proclaiming the tidings of his own services to the object of service. The Supreme Lord taught these principles by means of the conduct of that eternal devotee of Guru, Sree Govinda. Govinda used with great care to make the Lord partake of the numerous varieties of basketfuls of delicacies supplied regularly by Raghav Pandit and Damayanti.

Thakur Haridas left this world in the act of beholding the Lord and chanting His Name. The Supreme Lord taking up the transcendental body of Haridas into His own holy arms, chanted the *Kirtan* and danced in the company of His devotees. The Lord then conveyed Thakur Haridas, accompanied by the congregational chant of *Kirtan*, to the sea-shore and bathed his body in the sea, and, having washed the feet of Haridas, made the devotees drink the water purified by the touch of his feet. Thereafter the Supreme Lord placed Haridas into his final resting place covering him with sand with His own hand, the function being preceded by the congregational chanting of *Kirtan*. The Supreme Lord caused a memorial to be built over his resting place. The Lord, having Himself begged alms from the shopkeepers at the Lion-Gate of the Temple of Sri Sri Jagannath Deva celebrated the festivity of his disappearance with great pomp to the accompaniment of singing the glories of Haridas.

During one of these years, after the arrival of the Gaudiya devotees at Puri, Parameswar Modak of Sree Mayapur, introducing himself as the person who supplied the Lord during His *lila* as a child with milk-puddings etc., informed him that his wife had come with himself to Puri. The Lord exhibiting the *lila* of a Sannyasi who is Guru of the whole world and Teacher

of the people, displayed the ideal of experiencing a sense of hesitancy on hearing the mention of the name of a woman, although in this case the lady in question happened to be of the age of His mother. Sri Jagadananda having procured with great care a pitcherful of sweet-scented *Chandanadi* oil from the home of Sree Sivananda Sen presented the same for the use of the Supreme Lord. The Lord exhibiting the *lila* of Teacher of the people said that the oil might be used for lighting the lamp of Sree Sree Jagannath Deva. It is not proper for a Sannyasi to anoint himself. On hearing this Pandit Jagadananda in a fit of loving pique broke to pieces the vessel containing the oil in the view of the Lord and having bolted the door of his own room lay down without tasting any food. On the third day the Lord, Who is subdued by the love of His devotees, with the object of breaking the mood of loving estrangement of His devotee, proceeding to the house of Jagadananda and persuading the Pandit as a personal favour to Himself to cook with his own hand, accepted the food prepared by him and made the Pandit honour the *prasad*. By means of this *lila* the Supreme Lord, enacting the pastime of Teacher of the people, impressed upon all the duty of passionately loving service of the Lord, Who is the sole Enjoyer of every thing, by means of the very best

offerings and taught that it is a duty of the spiritual novice to avoid all sensuous enjoyment and cultivate the practice of detachment from the world.

Aware of the fact that the Supreme Lord experienced great discomfort for having to lie on a mat made of bands stripped off plantain bark Jagadananda having prepared quilt, pillow etc., the Supreme Lord did not accept them. Sri Swarup Goswami Prabhu having made strips of plantain bark into likenesses of quilt and pillow and offering the same to Him, the Supreme Lord accepted them after much objection. By means of this *lila* the Lord warned those Sannyasis who were in the stage of neophytes. On hearing the sound of song of Gitagobinda from the lips of female attendants at the temple of the Supreme Lord, in the state of semi-external consciousness, forgetting Himself under the influence of love was making headlong towards a female attendant through wild growths of prickly plants, and Gobinda having intervened, the Lord on hearing the word 'woman' uttered by Gobinda thanked him very much. By this *lila* the Lord forbade by all means the opinions held by psilanthropists under the pretext of an attempt to listen to Krishna-song from the lips of unknown females, on the part of a Sannyasi or Vaishnava. When Sri Raghunath Bhatta came to Purushottama from Kashi he brought with him a certain Pandit of the name

of Ramdas Biswas, belonging to the community of Ramananda. The Lord showed indifference towards Ramdas who cherished in his heart the desire for salvation and vanity of learning although enacting outward humility and an aptitude for serving Vaishnavas. Having forbidden Raghunath Bhatta to marry, the Lord sent him back to Kashi for the service of the Vaishnavas.

One day the Lord standing near the Garuda pillar in the temple of Sri Jagannathaleva, was engaged in beholding the Holy Figure of Jagannath. A certain aged Oriya woman putting her feet unconsciously on the shoulder of the Lord, was gazing at Jagannath with great eagerness. Gobinda having made the woman alight, the Lord manifested great love while praising the earnestness of the woman. One day the Lord manifested the *lila* of lying down in the inner chamber at night bolting all its three doors. After a short while Gobinda and Swarup saw that all the doors remained bolted but the Lord had disappeared. Seeing this Swarup and the other devotees began to search and found the Lord to the north of the Lion-gate in an unconscious state, His body greatly enlarged on account of relaxation of the joints of the bones. The Lord regaining His consciousness as the result of the chanting of the Name of Krishna by the devotees they brought Him back to His chamber.

On another occasion while the Supreme Lord was moving fast towards sand-hills considering them to be Gobardhan Mount perturbations reducing Him to the fixed condition of a marble pillar and a wonderful state due to the presence of the highest love illustrated by horripilation and other signs which made Him look like the Kadamba flower were manifested to the view of the devotees.

The Lord descending to the external state by the loud chanting of the Name of Hari by Gobinda and other devotees was thereupon conducted by them to His residence.

Under the influence of great love the Supreme Lord used to give vent to His lamentations, clasping the necks of Swarup and Ramananda, in the mood of handmaid of Gopi and, entering the garden of flowers considering it to be Brindaban, would enquire about Krishna from all the trees, creepers, shrubs and animals.

By bestowing on Kalidas, who fed on the leavings of the meals of Jharuthakur who made his appearance in a family of scavengers, the mercy of permission of drinking water touched by His own feet the Supreme Lord did away with the objection to honour the leavings of the meal of a Vaishnava on the ground of birth and proclaimed the infinite power of Mahaprasad in helping the spiritual novice to success. Paramanandapuridas, the seven year old

son of Shivananda, came to the Supreme Lord, obtained the Mahamantra of the Name of Hari and gave proofs of his transcendental poetical power.

One day in the midst of diverse activities of delirium due to love the Lord was discovered at midnight lying in the form of a tortoise in the midst of Tailangi cows having crossed to the place over three separate lines of walls without opening the gates.

Another day on a moonlit night the Lord beholding the sea from Aitda jumped into it considering it to be the Jamuna. A certain fisherman taking Him to be a large fish dragged the Lord ashore in an unconscious state by means of his fishing net. The fisherman was overpowered by love as soon as he touched the Lord. The fisherman suspected that he was possessed with an evil spirit and was going in search of an exorciser when he was found in that condition by the devotees led by Sree Swarup Goswami who were coming along the sea-shore after having searched for the Lord at different places by different methods. Being informed of the fact that the very fisherman had raised the Supreme Lord from the sea the devotees made their way to the place where the Lord lay and having slowly brought Him back to the external state by means of loud Kirtan of the Name and having learnt from the Lord's own

holy mouth the narrative of His great love brought Him back to His house.

On one occasion Sri Jagadananda brought from Sri Nabadwip a certain riddle in rhyme composed by Sri Advaita Acharya. After reading it the mood of separation of the Supreme Lord increased in intensity. The confidential devotees were enabled to understand that the Supreme Lord would shortly manifest the *lila* of disappearance. In the delirium of separation the Lord began to exhibit the *lila* of divine madness in the form of rubbing the face against the wall of the sanctum. One day in the garden of Jagannath Ballav under the over-powering influence of great love He manifested ten varieties of speaking strange gossip. Sometimes the Lord passed the night tasting the octade of teachings composed by Himself in the company of Sri Swarup and Ramananda in the mood of anxious concern in the forms of humility, apprehension etc.; or again sometimes the ocean of deep love of separation welled up in ever-new forms

as the result of tasting the verses of Sri Geeta Gobinda, Sri Karnamrita, the drama of Sri Jagannath Ballav, Srimad Bhagabata, etc.

In this manner the Supreme Lord manifested the first part of His Divine activities by enacting during the first twenty-four years of His life the *lila* of a householder. During the concluding twenty-four years of His career the first six years were employed in preaching pure devotion over all India as crest-jewel of Sannyasis enacting the *lila* of Acharya. Of the closing eighteen years the first six were occupied by the activities as Acharya resident at Puri, in the company of His devotees; and the last twelve years were passed in tasting constantly the mellow quality of transcendence in association with His intimate devotees. After elaborating the *lila* of His appearance for forty-eight years the Lord manifested the *lila* of disappearance by means of His own power of voluntary withdrawal from the view of the people of this world.



Sree Sree Chaitanya Bhagabat

(Continued from P. 291, May, 1929.)

Chapter XIII — (Continued).

- Saraswatī herself is the speaker on his
tongue
43 "Attend, all brethren, I am telling you the truth,
The Supreme Lord does not tolerate conceit in any form.
- 6 "Thousands of eminently learned
Bhattacharyyas
Pondered over it in their minds, lying
aside all work.
11 "The Lord surely withdraws all those
qualities
Intoxicated by whose possession one
indulges in vanity.
- 7 "On all sides all the people raised the
clamour—
"We shall now know the measure of every-
body's intelligence."
15 "The tree that bears fruits and the person
who is possessed of truly good qualities
Are always humble by nature.
- 8 "All these events the great body of students
Narrated in the presence of their Teacher
Gauranga.
16 "Hail! Nahush, Ben, Bom, Narak, Ravana,
All whom you have ever heard as having
been the greatest conquerors,—
- 9 "A great scholar, the victor of Pandits of
all directions having gained over Saraswatī,
Makes a triumphal progress through all
parts of the country displaying their writ-
ten confession of his supremacy.
47 "Consider well, where is the person whose
vanity is not broken to pieces?
The Supreme Lord never tolerates egotism.
- 40 "He is numerously escorted by elephants,
horses, conveyances and attendants;
And is now stopping at Navadvīp.
48 "Wherefore, all the vanity of learning that
he has
Will be completely taken away even at this
place and you will witness it."
- 41 "He has thrown out challenge to meet in
controversy his rivals at Navadvīp.
And demands a written confession of his
victory from all learned bodies if his
challenge is not accepted."
49 "Saying this with a smile the Lord with
the company of His disciples
Came merrily to the bank of the Ganges in
the evening.
- 50 "After touching with reverence the water
and making obeisance to the Ganges
Gauranga Srihari sat down with His
disciples.
- 51 "The students forming themselves into
many a group
Took their seats on all sides in a most
beautiful manner.
- 42 "Gaur, that Jewel among teachers, on hear-
ing the tidings from His disciples,
Began smilingly to speak these words,
embodying the real truth.

- 52 In an endless pastime of discourses on
religion and the Shastra
The Lord sat delighted on the bank of
the Ganges.
- 53 Without telling any thing, the Lord
thought within Himself
"In what manner shall I overcome
the Victor of all quarters ?
- 54 "This Brahman cherishes most inordinate
vanity —
"There is no one in the world who is my
rival " —
- 55 "If I vanquish him in view of the people
He will become thereby as one dead in
this world.
- 56 "All the persons will slight the Brahman.
They will plunder him of everything and
the Bipra will die of grief.
- 57 "In order that the Brahman may experi-
ence no pain but his pride may be gone
I will conquer this Victor of all directions
in a private place "
- 58 As the Lord thought thus, presently the
conqueror of all quarters
Tuned up there at that hour of evening.
- 59 The night was free from the least obscurity
due to the full moon.
Who can describe the beauty that reposed
on the Bhagirathi ?
- 60 The Lord was on the bank of the Ganges
with His pupils,
Whose beauty captivates the minds of all
in the countless worlds.
- 61 The holy moon-like face was ever lit up
with a smile.
His two beautiful eyes shed constantly a
supremely gracious glance.
- 62 The charming teeth scorned the sheen of
pearls, the lips were tinged with red.
All limbs were exceedingly soft and full of
tender mercy.
- 63 His beautiful head was adorned with a
profusion of graceful curls.
With the mane of a Lion, broad elephan-
tine shoulders and magnificent dress.
- 64 His Holy Form was vast in stature, with
beautiful bosom
Which was graced by the presence of Sri
Ananta in the likeness of the sacrificial
thread.
- 65 The Divine forehead was marked with the
charming *tika* pointing upwards.
His twin beautiful arms depended to
the knee.
- 66 With the cloth tied up in the manner
worn by Yogis,
Resting His right foot between the folds of
the left thigh.
- 67 The Lord was engaged in the act of
explaining the Shastras,
Disproving what was affirmed and proving
what was negated.
- 68 All the disciples in many a circling group
Sat around Him in beautiful array.
- 69 The Conqueror of all quarters was delight-
fully surprised by the unique sight.
He thought in his mind, "He seems like
Nimai Pandit !"
- 70 The Conqueror of all quarters, remaining
unobserved,
Gazed on the beauty of the Lord without
taking off his eyes.
- 71 He enquired of His disciples, "What is His
Name ?"
The students replied, "He is the famed
Nimai Pandit."

- 72 Then making obeisance to the Ganges
that good Brahman
Made his way into the midst of the
assembly of the Lord.
- 73 On seeing him the Lord with a slight smile
Invited him affectionately to take a seat
- 74 The Conqueror of all quarters was most
fearless,
Yet was filled with awe on beholding the
Lord.
- 75 This is the nature of the power of the
Lord's real-self
That the very sight of Him produces
spontaneous dread.
- 76 The Lord after exchanging a few words
with the Brahman
Began to ask him about other subjects
in a joyous mood.
- 77 The Lord said, 'There is no limit to the
excellence of your poetic power ;
There is no subject that you cannot
describe.
- 78 Recite something in praise of the Ganges
By listening to which the sin of all may
be absolved.'
- 79 Hearing the words of the Lord the con-
queror of all quarters
Began forthwith to describe the holy
stream.
- 80 The Brahman poured out his eulogy so fast
And in such diverse ways that it baffled
the understanding of all.
- 81 It was as if many a cloud thundered into
the ear,
Such was the solemn delivery of his noble
verse.
- 82 Saraswati herself was installed on his
tongue.
What-so-ever he uttered carried perfect
conviction.
- 83 Who with the powers of mortal could
impeach him ?
There was no one so learned who could
even understand.
- 84 All the disciples of the Lord, who counted
by the thousand,
Were struck dumb as they listened to the
narrative.
- 85 'Rama! Rama! how wonderful !' marvelled
the disciples,
'Can such words manifest themselves in
mortal man ?
- 86 All the wonderful rhetorical embellish-
ments that are in the world—
There was no part of the poetic description
that had anything else save the same.
- 87 Even for them who were most highly ver-
sed in all the Shastras,
It was most difficult to understand his
utterances.
- 88 In this manner the Conqueror of all
quarters, through well-nigh a quarter
of the night,
Went on with his wonderful recitation and
yet did not finish.
- 89 Then after the victor of all parts had ended
and had leisure to attend
Sri Gaurisundar spoke laughingly.
- 90 'The purpose of the employment of your
words
Cannot be understood unless you yourself
explain.
- 91 'Wherefore be pleased to favour us with
your own exposition of them,
Whatever words you use to explain any-
thing carry high conviction.'
- 92 Hearing the words of the Lord that steal
the minds of all
The good Brahman began to explain.

- 93 No Sooner did he state his meaning
The Lord took a triple exception, opposing
the beginning, the middle and the end.
- 94 The Lord said, 'In using all these verbal
embellishments
It is insuperably difficult to be correct by
the standard of the Shastras.
- 95 'Will you tell Me the purpose,' said
Gauranga Sri Hari
'That you have in view in employing
them ?'
- 96 The Conqueror of all quarters, the great
pet child of Saraswati,
Was left without inspiration and his
intelligence disappeared.
- 97 The Brahman talked at random and
failed to explain anything,
Gauranga Sundar pointed out the defects
of every thing that he said.
- 98 All his genius most inexplicably deserted
him.
The Brahman did not understand what
he himself said.
- 99 The Lord said, 'Let it alone, recite some-
thing else',
But he no longer possessed the old power
of recital.
- 100 His bewilderment in the presence of the
Lord was no wonder,
Before Whom even the Veda suffers
hallucination.
- 101 Ananta himself, the Four-Faced One, He
with five mouths ;
By the glance of all of whom the infinity
of the worlds is produced ;—
- 102 In whose presence even these suffer
delusion,
What wonder was the confusion of the
Brahman in the presence of the Lord ?
- 103 Lakshmi, Saraswati and all the diverse
spiritual powers of the Lord —
Whose shadows delude these countless
worlds—
- 104 Even they feel deluded in the Presence
Divine ;
Wherefore they always keep behind their
Lord.
- 105 In Whose presence even Shesha, author
of the Veda, suffers bewilderment
What for Him was this delusion of the
conqueror of all quarters ?
- 106 All these deeds are impossible for mortal
man,
Whence I assert that all His acts are true
- 107 All the activities that are exhibited by the
Lord are at bottom
For the purpose of delivering miserable
Hras.
- 108 'As the Conqueror of all quarters sa-
entering the state of defeat
The students made ready to indulge in
derisive laughter
- 109 But the Lord forbade them all.
He spoke kindly to the Brahman,
- 110 'May you betake yourself auspiciously
towards your lodgings to-day.
I will discuss everything with you
tomorrow.
- 111 You must be feeling fatigued by your
long recitations.
The night is also far advanced. So you
should think of retiring to rest
- 112 Such is the tender behaviour of the Lord.
Even one whom He vanquishes suffers no
pain.
- 113 The Lord vanquished all the Professors
who lived at Navadvip.
But mollified them all in the end.

- 111 'To your home today and look up the books,
Be prepared to answer what I ask tomorrow.'
- 112 'Even when he won he did not kill the spirits of the vanquished.
So all were pleased with Him, such was His funny way.
- 113 'Wherefore all the Pundits that live at Naladwip
Loved the Lord very much in their minds.
- 117 'The Lord returned home in the company of His pupils.
The Conqueror of all quarters was much ashamed at heart.
- 118 'The Brahman was stricken with grief and thought within him if
Saraswati herself bestowed the boon on me
- 119 'Among all those who are well-versed in Nyaya, Sankhya,
Patanjali, Mimamsa, Vaisheshika, Vedanta,
- 120 'I found none in the whole world
'Who could even argue with me, let alone the question of victory.
- 121 'The Brahman teaches Vyakarana which is fit study for infants.
He has beat me sure, such is the contrivance of Providence.
- 122 'It seems that the boon of Saraswati is to go by default.
This also has filled my mind with a great suspicion.
- 123 'Is it that some offence has been committed against the goddess
And, therefore, my genius has suffered this failure ?
- 124 'I will surely ascertain the reason of it today.
Saying this the Brahman seated himself to silent recital of the Mantra.
- 125 After mentally repeating the Mantra the Brahman lay down to rest in a fit of grief.
Saraswati appeared before him in a dream.
- 126 Casting her glance of mercy on the fortunate Brahman
Saraswati began to tell him the most hidden secret.
- 127 Said Saraswati, "Listen, worthy Brahman,
I am going to disclose to you the secrets of the Vedas.
- 128 'If you give these out to anybody
Your life will surely be cut short.
- 129 'He by Whom you have been vanquished is verily the Lord of the infinity of the world's
- 130 'Whose lotus feet I tend perpetually as handmaid
And in Whose presence I feel ashamed to appear.
- 131 *'By her deluded who is ashamed to abide in the view of the Lord
Those possessed of perverted judgments
talk deliciously of "I and mine".*
- 132 'It is I myself who speak on your tongue, O Brahman.
My power avails not in the view of the Lord.
- 133 'What of me ? The Divine Sheshadeva
Who expatiates on the Veda with a thousand mouths,
- 134 'Whom the gods headed by Aja and Bhava worship,
Even Shesha, confesses delusion in the presence of the Lord.
- 135 'The Great One Who transcends everything, is eternal, pure, indivisible, irreducible,
Who dwells in the hearts of all in all His plenitude.

- 136 Work, knowledge, learning, all that is
either good or bad,
The visible and the unseen—how enumer-
ate them all to you ?—

137 By Whom all are completely absorbed.
You have seen face to face even the self-
same Lord in the Form of a Brahman.

138 Lo ! All those from Brahma downwards,
who are subject to happiness and sorrow, —
Know, Bipra, all this takes place by His
command

139 All Divine manifestations in this mundane
world of whom you have ever heard,
Fish, Tortoise and all the rest are nothing,
O Bipra, but this Brahman.

140 It is He Who as the Boar firmly established
the world.
He protected Prahlad in the form of
Man-Lion.

141 He in the form of the Dwarf is the Life
of Bali.
From Whose lotus feet the Ganges has
her birth.

142 It is He Who appeared in Ayodhya,
Killed Ravana by endless pastimes.

143 Him we call the Son of Vasudeva and
Nanda
Even He is now this Son of a Brahman
indulging in tasting learning.

144 Does even the Veda itself know of His
manifestation in the world ?
One may know if only He makes Himself
known, otherwise who has power to know ?

145 Of the Mantras that you ever repeated to
me in silence
Conquest of all quarters is not the proper
reward.

146 The proper reward that inheres in my
Mantra you have received only now.
You have seen the Lord of the endless
worlds face to face

147 Hie thee, Bipra, even to His feet
And surren'er yourself to Him

148 'Don't regard as empty dream these words.
I have divulged to you the hidden things
of the Veda under the influence of the
Mantra.'

149 Saying this Saraswati vanished out of sight.
The highly fortunate Brahman awoke
from sleep

150 The worthy Bipra, immediately he woke
up
In earliest dawn proceeded to the
presence of the Lord.

151 The Brahman coming up to the Lord
made prostrated obeisances
The Lord also lifted the Brahman to His
arms.

152 The Lord said, "Why, brother, what be-
haviour is this ?"
The Brahman replied, "Even as
Thy merciful glance."

153 The Lord asked, "Being yourself the
Conqueror of all quarters
Why then do you behave thus towards Me?"

154 Said the Victor of quarters, 'Deign to
listen, King of Brahmins.
'All activity is crowned with success
by serving only Thee.

155 'Thou art Narayana in the Form of Bipra
in this Age of Strife.
Who possesses the power of recognising
Thee ?

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यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारा दामके अनुसार काम लिया जाय तो रोग, चाहे जैसा हो फयदा अवश्य पहुँचेगा । हमारे औषधालयका बड़ा सूचीपत्र मङ्गा कर पढ़िये ।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४०

मकरध्वज—शास्त्रोक्त रीतिसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है । सर्वरोगनाशक अद्भुत औषधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है ।

च्यवनप्राश

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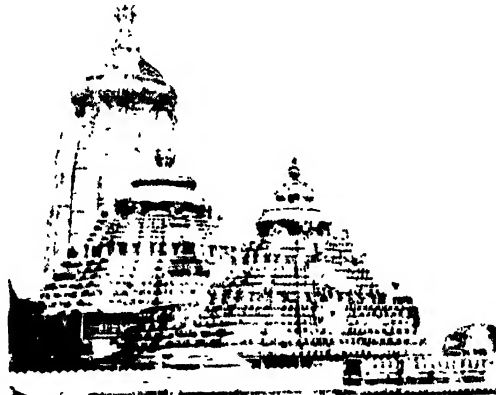
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PURI

July

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EDITED BY

PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

[6]

And he it was who led you all that came
 For life eternal,—holy,—pure !
 And gave you rest in Heaven's endearing name
 And sacred blessings ever sure !

[7]

Thy body rests upon the sacred sands
 Of Swargadwar† near the sea,
 Oh ! Hundreds come to thee from distant lands
 T' enjoy a holy, thrilling glee !

[8]

The waters roar and storming winds assail
 Thy ears in vain, Ah ! *Vaishnava* soul !
 The charms of *Brindaban* thy heart regale,
 Unknown the wheel of time doth roll !!

[9]

He reasons ill who tells that *Vaishnavas* die
 When thou art living still in sound ?
 The *Vaishnavas* die to *live* and living try
 To spread a holy life around !

[10]

Now let the candid man that seeks to *live*
 Follow thy way on shores of time,
 Then posterity sure to him will give
 Like one song in simple rhyme !

Para-Brahma & Maya.

[By Bishweswar Das, B. A., Head Master, Sutragarh H. E. School, Shantipur.]

THE right conception of Brahma involves the following self-evident postulates : —

(1) The transcendental cannot be judged by the human standard.

(2) Brahma is the source of everything.

(3) Brahma is beyond the thought and conception of man equipped with sentient knowledge of insentients and what little can be conceived of Brahma by the grace of the transcendental preceptor has to be expressed in words that do not submit to the test of sensuous organs.

Haridas very gladly enlisted himself as a follower of "Mahapravoo". In a short time Haridas met him at Puri of Jagannath and there lived till the time of his passing. His body was interred by "Chaitanya Deba" on the sea shore.

‡A large portion of the beach at Puri goes by the name of Swargadwar in which the *Samaja* or tomb of Haridas is found. Popularly the place is considered sacred.

(4) Brahma ceases to be such, as soon as he is grasped by any of individual souls as a product of Nature.

(5) For the proper conception of Brahma we should rely on *Aptabakyas* (authoritative testimonies of self-realised souls enabling us to understand the indisputable truth) i. e., the *Vedas* and the *Upanishadas* etc., and not upon independent sensuous reasons.

(6) Brahma is not simply a passive Being devoid of all attributes, but an omnipotent, ever-active Existence, revealing Himself out of His free will to His devotees.

(7) Brahma though unmanifest to sensuous understanding, eternally manifests Himself in multifarious spiritual forms and deludes mundane observers by suitable energy.

(8) Brahma is an Absolute and Unconditioned Being. It is foolish to try to see only one aspect

of the indivisible Truth if the partial manifestation proves to be mundane.

(9) Self-realised souls can impart their knowledge of Brahman to ignorant but sincere enquirers i.e., those who are really inclined to accept the Truth as an act of grace.

It must be stated at the outset that in accepting these postulates as self-evident one is not called upon to surrender one's reasoning faculty nor to suspend it, nor to reduce one's self to the position of a passive recipient of ideas or assertions called dogmas. The empiricist may gain the charge of the commission of the common logical fallacy of "Petitio Principii" or as it is commonly termed "begging the question" by trying to prove the unavoidable necessity of ignorance. But considering the deep and abstruse nature of the problem I am trying to tackle, I may be pardoned for following a better line of reasoning than his.

Assuming, therefore, that the postulates set forth above are accepted as underlying the universally accepted idea of the Truth let me now proceed to a specific consideration of the nature of Brahman and with it that of Maya, basing my views not on my individual opinion but on the texts of the Scriptures, which are the only source of the knowledge of the Absolute.

In this connection, let it be observed that in Sanskrit, Brahman is a neuter word which is represented in English by the pronoun 'it'. But for the sake of avoiding evident misunderstanding I have used 'He' and its variations with reference to Brahman and in the following note, I shall use them frequently. Properly speaking Brahman is not neuter but common in the non-sensuous philosophical sense.

So much for the preamble. Let me now come to the matter in hand.

I have already intimated that it is utterly impossible for a man with his limited knowledge to conceive Brahman. Divine Nature is simply inconceivable. The text from Brihadaranyakopanishad which is to the point means thus :—

"Well Gargi ! Standing on the mundane platform nobody has ever seen this imperishable Brahman, but He sees all ; nobody has ever made Him the object of his hearing, but He hears everything ; nobody has ever conceived Him, but He conceives all ; nobody has ever known Him, but He knows all. There is no other observer than He, no other hearer than He, no other conceiver than He, no other knower than He. Well Gargi ! The infinite space is fully surcharged with the presence of this indestructible Brahman."

Again in the Talabakaropanishad we find :—

"Sticking to speculation he who knows for certain that Brahman is incomprehensible knows something of Him ; he on the other hand who fully believes that he has known Brahman has not known Him. Sages declare that Brahman is unknowable through limited sense-perception. It is only fools who think that He is so knowable."

The texts from Kathopanishad and Taittiriyaopanishad respectively which may be translated thus are also to the point :—

"He is not attainable by any world hardened through word, mind or eye. How can He be realised by any one except by those only who are on the same plane ?"

"Failing to attain Whom our limited words and thoughts recoil back on themselves."

Again Divine Nature is a complex thing. It is verily a paradox to the worldly judgment as all

*तद्वा एतदक्षरं गार्ग्यद्वष्टं द्रष्टुं श्रुतं श्रोत्रमतं

मन्त्रविज्ञातं विज्ञातुं नान्यदतोऽस्ति द्रष्टुं नान्यदतोऽस्ति श्रोतुं नान्यदतोऽस्ति मन्त्रं नान्यदतोऽस्ति विज्ञात्रे तस्मिन्नुल्लवक्षरे गार्ग्याकाश ओन्श्च प्रोतश्चेति ।

† यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

‡ नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

§ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

irreconcilables find their reconciliation in Brahma. All contraries and contradictions merge in Him into a harmonious whole. Thus we find respectively in Kathopanishad, Swetaswataropaniṣad and Ishopanishad of which here are the English renderings :—

“Brahma is the most minute of all minute things. Yet He is the most gigantic of all gigantic things. He lives in the hearts of all beings. He who is free from all sorrows and desires can see that super-sensuous Brahma through the grace of Brahma alone.”*

“He has no hands of flesh and blood, yet He holds. He has no feet like anything of this world, yet He walks far. He has no mundane eyes, yet He sees. He has no fleshy ears, yet He hears. He knows all things, yet nobody with limited intelligence knows Him. The sages have all called Him the First and the Greatest Being.”†

“He moveth, yet moveth not. He is both far and near. He is in the inner consciousness of all, yet He envelopes all.”‡

The great poet Kalidas has some *śloka*s in imitation of the above on this point in his Raghuvamsam Canto X, which may be translated in these words :—

“Thou art ever present in our hearts, yet Thou art at a distance. Thou art free from desires, yet

Thou practis’st severe austerities. Thou art full of mercy, yet Thou art unaffected by sorrow. Thou art the oldest Being, yet Thou art free from the infirmities of age.”

“Thou art self-existent, yet Thou art born. Thou art free from passions, yet Thou destroy’st enemies. Who then does know Thy true nature.”

“Thyself immeasurable, Thou measur’st the world. Thyself desireless, Thou fulfillest the desires of all (Thy devotees). Thyself unconquered, Thou art ever victorious. Thyself unmanifested (to worldly people), Thou art the root cause of this phenomenal universe.”

“Thou art an omniscient Being, but none (who are worldly-minded) can know Thee. Thou art the primal cause of all, but Thou Thyself art without a cause. Thou art the Ruler of all, but Thou hast no ruler. Thou art One, yet Thou exist’st in infinite (transcendental) forms.”§

True it is that Brahma is an Absolute and unconditioned Being. True it is that He is the only source of all real and unreal existences. Nevertheless, it is true that Brahma is not an abstract existence nor an attributeless Being ; on the other hand He is the Fountain Head of all conceivable

* अणोरनीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमकतुः पश्यति भीतशोको
धनुः प्रसादान्महिमानमात्मनः ॥
† अपाणिपादो जवनो ग्रहीता
पश्यत्यक्षुः स शृणोत्यकर्षः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्त्तम् ॥

‡ तदैजति तन्नेजनि तद्दूरे तदन्तिके ।
तदन्तरस्य सर्वस्य तद्गु सर्वस्यास्य बाह्यतः ॥

* हृदयस्थमनासन्नमकामं त्वां तपस्विनम् ।
दयालुमनघस्पृष्टं पुराणमजरं विदुः ॥
अजस्यं गृह्णतो जन्म निरीहस्य हतद्विषः ।
स्वपतो जागरुकस्य याथावर्त्यं वेदं कस्तव ॥
अमेयो मितलोकस्त्वमनर्थो प्रार्थनावहः ।
अजितो जिष्णुरत्यन्तप्रयत्नो व्यक्तकारणम् ॥
सर्वज्ञस्त्वमविज्ञातः सर्वयोनिस्त्वमात्मभूः ।
सर्वप्रभुरनीशस्त्वमेकस्त्वं सर्वरूपमाकृ ॥
शब्दादीन् विषयान् भोक्तुं चरितुं दुश्चरं तपः ।
पदर्थोऽसि प्रजाः पातुमौदासौन्येन वर्त्तितुम् ॥
प्रत्यक्षोऽप्यपरिच्छेद्यो महादिर्महिमा तथ ।
आप्तवागनुमानाभ्यां साध्यं त्वां प्रति का कथा ॥

and inconceivable attributes. He is all Existence, all Knowledge and all Bliss

Thus says Shankaracharyya himself in his Atma-bodha:—

“He who fills all spaces, above, below and around as Existence, Knowledge and Bliss and Who is Infinite and without a second is Brahma, the Ever Existing Unique Being.”*

Again in the Sruti we read:—

“Brahma shines as an Ever Existing, All Knowing, All Blissful, Infinite Being.”†

Accepting the above interpretations of the nature of Brahma as true, it is easily seen that Brahma is both immanent and transcendental. Thus in the Rigveda Samhita we find:—

“Brahma has infinite heads (but not of flesh and bone), infinite eyes and infinite feet. He pervades the whole (material) universe, yet remains outside it by ten inches (i. e., He is both immanent and transcendental).”‡

Again in the Bhagabat Gita says Krishna:—

“O, Arjuna! What is the use of knowing more? Know this for certain that I hold the whole phenomenal universe only by one portion of Myself (i. e., I am both immanent and transcendental).”§

Thus we see that Brahma pervades the phenomenal universe, co-exists with it, remains outside it and exists after the phenomenal universe is destroyed. In other words, He exists before creation, with creation, outside creation and after the destruction of all created things. It is not at all inconsistent or

incompatible with Divine Nature to create this illusory, phenomenal universe with all its multifarious manifestations, although Brahma is not at all affected by this Maya or illusion. Maya is the power of illusion belonging to Brahma which operates by His will to bring about this phenomenal universe with its manifold forms, varieties and appearances. This Maya becomes effective and spreads its charms as soon as Brahma is inclined to create (सिद्ध्यु). Kapila, the founder of the Sankhya system of philosophy has identified Maya with Prakriti and has mistakenly supposed that it is not a power of Brahma but something else coeval with Him. In point of fact, Maya exists in Brahma not as touch exists in air and heat in fire, or as whiteness in milk and sweetness in sugar but as shadow haunts the substance. Maya is the cause of illusory or material creation, the *phenomenon* as opposed to the substantive and eternal Reality. Thus although Maya is but the power of illusion or nescience, yet by reason of its Divine Potency it is capable of working apparent impossibilities (अघटनघटनदीयसो). Indeed, such is the potent influence of Maya that it is impossible for any individual soul to escape from the sphere of its influence except by Divine grace. It can be overcome only by those who are privileged to know Brahma. Thus in the Bhagabat Gita the Supreme Lord says:—

“This My Divine Maya which is made up of the qualities of Satwa, Raja & Tama, is simply insuperable. Those only who throw themselves entirely upon My mercy or come to know Me may succeed in overcoming it.”**

If we have already conceived how all contraries and contradictions find their margin or solution in Divine Nature, it becomes easy for us to conceive how Brahma being the sole reality can yet give rise to this nescience or Maya, without altering even a

* तिर्यग्गूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।

अनन्तं नित्यमेकं यत् तद् ब्रह्मेत्यवधारयेत् ॥

† सत्यं ज्ञानमनन्तं ब्रह्म आनन्दरूपममृतं यद्विभाति ।

‡ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्रवतो वृत्वात्यतिप्रदशंगुलम् ॥

§ अथवा बहुनैतेन किं ज्ञातेन तवाज्जुन ।

¶ विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

* दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

jot or tittle of His own nature and imposing upon Himself anything like limitation.

In fact Brahma has infinite aspects and from whatever standpoint the emancipated see Him they behold the many-sided Truth. Brahma creates the material world through Maya at His own sweet will and takes it away whenever He likes. Brahma is not however to be looked upon as a fickle and capricious Being. He is not like a wayward child now fondling His dolls and pets and now destroying them all, at pleasure. In point of fact, all matters even of this phenomenal universe are governed by His supremely beneficent purpose and not by dead cosmic laws which modern scientists and philosophers are mainly endeavouring to postulate. If we obtain a sight of Brahma from the standpoint of Absolute Truth we can learn to reconcile all apparent contradictions and differences, and succeed in having a true idea of Divine Nature which is otherwise most inscrutable.

Such being the case it is but in the fitness of things that Brahma should be the Master and Proprietor of Maya without being Himself in the least affected by it or being in any way under its influence. He Brahma is very appropriately called the Lord of Maya which is absolutely powerless before Him. It may be added here that there are sages free from the influence of Maya. If such is the case with tiny individual souls how natural and inevitable it is for Brahma to be always His Maya to use it for His beneficent purposes. All liberated beings and all *avatars* of God who appear in this world at different periods of history, as Teachers of mankind, are above the influence of Maya. They have all shown by their lives and examples that Maya is, as it were, the handmaid or maid-servant and that it is called into requisition as needs arise, only to serve the beneficent purpose of the Supreme Lord. Indeed, as darkness disappears before light, so the artifices of Maya or illusion also is dispelled with the advent of true or right knowledge.

Thus we see that to know the Absolute Truth is to know Brahma Who is identical with Truth and to know Brahma is to attain such intimacy with the workings of the Divine or spiritual power as to be able easily to participate in the manipulation of Maya by the will of God.

I beg leave to add here that I have hitherto spoken of Maya as nescience or अविद्या ; the Divine Power is really One and Maya is the reflected aspect of the Real substantive Power, विद्या or ब्रह्मविद्या, which lies at the root of a man's redemption or salvation. In its real aspect the Divine Power dominates everything under the different names of चिच्छक्ति, पराविद्या, योगमाया and so forth.

Without trying to enlarge more on this point I may conclude my short note with the observation that if we succeed in getting even the least glimpse of Truth or even a grain of what is called living faith in God we invariably find ourselves in a position to conceive the nature of Brahma and of Maya and can also realise how they are co-related. The *Vedas* and the *Upanishadas* do, indeed, help us, if properly understood, in attaining the true knowledge of Brahma and of Maya. But the *sine-qua-non* of spiritual advancement is the grace of Brahma Himself which is associated with that of His chosen servants or His veritable representatives going by the names of transcendental Acharyas, Messiahs, Masters, सद्गुरु । For it is clearly stated, in Kathopanishad—

“Brahma cannot be attained by many fine words or intellect or the hearing of many scriptural texts. He only attains Brahma, who prays or longs for Him. Brahma reveals Himself unto such earnest souls only.”*

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा वृणुते तनुं स्वाम् ।

In point of fact Brahma cannot be seen or realised except through the grace of Brahma Himself, just in the same way as the great luminary, the Sun, cannot be seen except by the Sun's own light.

Thus we see that the be-all and end-all of human existence, the *Summum-bonum* of human life is to be able to know and love Brahma. For says Mundokopanishad :—

“When one is blessed with the sight of that Supreme Being, one's worldly passions are torn

asunder, doubts are removed and mundane deeds are exhausted.”*

Again in Brihadaranyakopanishad :—

“The Supreme Being is the nearest and dearest of all. He is dearer than son, dearer than wealth and dearer than all other dear things.”†

Sanctified is the family, blessed is the mother and glorified is the country, of one whose mind is absorbed in the service of the Supreme Being—the blissful ocean of Infinite Knowledge.

De Lai De Ram.

[BY S. KISHORI MOHAN PAL, B. L.

THOSE who live in towns are not unfamiliar with cries like ‘De lai de Ram’ (Oh Ram, Give me something). They know that there are some Sannyasi mendicants of the West who, instead of begging from individual persons, are in the habit of begging in the above fashion. They often make cries like ‘सेरमर आटा देलाय दे राम’, ‘पोयामर घिउ देलाय दे राम’ (Oh Ram ! Give me a seer of flour or a quarter seer of clarified butter). Their object is that they will not beg of any individual person, because they have faith in God Who maintains the universe and that they have taken refuge in Him after complete surrender. They think that if they beg of any person, it will show their lack of confidence in God. Mendicancy is the religion of a Sannyasin and that is the symptom of his surrender to God. Complete surrender (*शरणागति*) is then

attained when a man practises Hari-bhajan in the accompaniment of *kirtan* by living upon the daily collection of alms to the extent he is in need of for that day only but that he should not save anything for the future. But those who adopt the practice of unsolicitude (*अयाचकवृत्ति*) become so much absorbed in their mental service to the Godhead, that no scope is left there for the perception of their physical body and hence they forget to beg altogether. They do not wilfully entertain such a silly idea that Bhagaban with food in hand will call at their doors or that He will serve them. But what are

* मिथते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे

† तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात् ।

प्रेयोऽन्यस्मात्सर्वस्मादन्तरं यद्यमात्मा ॥

those who are crying about देलाय दे राम in order to gratify their own material senses? What do they mean by this? They mean that they are not beggars but they have accepted the practice of unsolicitude, that they are asking Ram (God) to give them this and that or, in plain words, they are calling upon the Lord to serve them. Instead of serving Sri Ramchandra, their idea is to have services done to them by Him. This is like the conduct of those professional idol-worshippers or priests and the hired Bhagabat lecturers of these days who are in the habit of getting services done to them by Him who is the object of their service. Because Sri Bigraha and Sri Bhagabat are the personification of the Godhead and to earn money by Them and then to gratify their material senses therewith are no other than getting services done to them by Him who is the object of their service. What more heinous offences can there be than this?

While walking on the road one day, such a man began to cry aloud, 'Oh Ram! Give me a horse' (घोड़ा देलाय दे राम). But a horse is not available anywhere and everywhere. However, sometime after, the man came across an unclaimed mare standing there. As soon as he found her, he hastily tore off a creeper, put the same into her mouth as reins and was about to get on her back, when to his surprise, he found that she had given birth to a child. Now the man

has felt some attachment for the mare and hence could not let her go. Then, when the mare became a little well off, she felt reluctant to step forward, leaving behind her little ones; and why should she go without her child? Then the man, finding no other alternative, took the young one upon his own shoulders, when the mare began to advance. Now taking the young one upon his shoulders, he began to cry 'Oh Ram! What have you given me I asked for a horse to ride on, but instead, the horse has got on my shoulder' (ए केया दिया राम, चढ़नेको वास्ते घोड़ा माड़ा रहा, लेकिन घोड़ा मेरे पर चढ़ लिया). There are many who have to repent like this man. Like an ass, doing hard labour day and night in quest of pleasures, we come across miseries in place of happiness. Then with hearts full of sorrow, we begin to think 'Oh, what has come to pass!'

सुखेर लागिया ए घर बाँधिन
अनले पुड़िया गेल ।

"With happiness in view, we built this house, but it has been burnt down." We find such things everywhere, with a motive to have services done to us by wives and children we take recourse to them, but as fate would have it, we end our lives in serving them on the contrary. Such things happen to the lot of almost all persons. With what high hopes do we enter into the threshold of this worldly life only to find in the end that neither can we keep it nor

give it up—like the snake catching hold of a male. It is for that reason that intelligent people are not prepared to meddle in it. They are not prepared to be annihilated in the whirlpools of weal and woe and hence they, keeping aloof from these whirlpools, engage their lives in the eternal service of Sri Hari and do not fall into the filth of this material life. If, on the footsteps of these ideal persons, we try to build our characters and engage ourselves

in the service of Sri Hari with the accompaniment of Sri Nam Kirtan after surrendering ourselves to the holy feet of a Sadhu Guru, then we shall not have to suffer like the man who, with a desire to ride on a horse had to carry the horse on his back. All the material desires of the mind are like the cries 'Oh Ram! Give me a horse'. Hence we request all to beware of falling into such a miserable condition.

The Author of Sri Chaitanya-Charitamrita.

(Continued from P. 18, June, 1929.)

His Asram.

A WORSHIPPER of the family Deity Sri Madan Gopal, Krishnadas Kaviraj Goswami had an innate devotion to Vishnu as revealed in his dealings with his brother with whom he severed all connections. It cannot be known for certain whether he lived the life of a house-holder while at Jhamatpur. His brother showed want of faith in Lord Nityananda the all-pervading and all-permeating Oversoul and the Prime Cause of all existence, thereby courting self-annihilation or, in other words, turned an infidel atheist.

By the order of Lord Nityananda he went to Holy Brindaban, and was freed from the evils of worldly affinity ;

this clearly shows that he entered into a new phase of life (*asram*). There are different opinions regarding his mode of life even before that. Some say that it is easy for one to renounce the world and go to Holy Brindaban while still a Brahmachari (a bachelor student) ; otherwise we would have heard from him much of how difficult it is to tear asunder the knotty ties of the world. Others hold that he did not mention it, as it is not at all proper for one who has cut off his connection with family life to recount them ; so he did not give even a hint on his past life. Whatever sort of life might he have lived before he left for Brindaban, it is sure that after he had gone there he spent the

whole time in the service of Krishna and was utterly indifferent to worldly matters. This is the last stage of life which should be solely devoted to the service of the Supreme Lord. It was when he attained the status of a Paramahansa (the highest spiritual plane) after passing all the stages of life that he composed Sri Chaitanya Charitamrita a masterpiece of world literature.

In pious circles he is commonly known by the name of Kaviraj Goswami. Thakur Narottam styled him the cynosure of the devotees who had gone to Brindaban. At the end of each chapter of Sri Chaitanya Charitamrita he calls himself the humblest follower of Sri Rupa Goswami and Sri Raghunath Das Goswami—the two pioneers of the religious renaissance of the age. In his time he was known as one of the most prominent followers of Sri Rupa Goswami and looked upon as the esoteric teacher of the Lord's own who flourished in later ages. He speaks of the Six Goswamis of Braja as his own spiritual guides. Sri Nityananda, the Saviour of the world conferred on Krishnadas the service of the Divine Couple Sri Radha Gobinda the Transcendental Lord and His Transcendental counterwhole. It was by His Grace alone that he won the favour of Sri Rupa Goswami, Sri Sanatana Goswami, Sri Raghunath Das Goswami and Sri Jiva Goswami. He was, as it were, the very life of those devotees

who resided at Brindaban and was cordially attached to Sri Raghunath Das Goswami who was the very heart, as it were, of Sri Damodar Swarup the second embodiment of the Supreme Lord Sri Chaitanya.

So far as his relations with the members of his family are concerned we know only this that he severed his connection with his brother who was disloyal to his spiritual guide Lord Nityananda. As regards other family matters he is quite silent. None but those who were assiduously devoted to the Supreme Lord Sri Chaitanya Chandra were regarded by him as his own people.

His Character.

As an intimate servant of the Supreme Lord he belonged to the highest order of devotees. Sri Raghunath Das Goswami's as well as Krishna Das's own writings bear testimony to his attachment and loving devotion to Sri Raghunath. Though a towering personality of sterling worth, an erudite scholar and a literary genius, he was still the very embodiment of humility—humbler than a blade of grass.

Even a most cursory reader of Sri Chaitanya Charitamrita, however much might be his conceit and vanity, cannot fail to be impressed with the spirit of humility infused into every letter of the sacred book. "I am," says the author, "a worse sinner than Jagai

and Madhai, and more insignificant than the worm on the dung-hill. Whosoever hears my name is bound to find his pious inclinations on the wane, and whosoever utters my name commits sin."

The author was assiduously attached and devoted to the Supreme Lord and is held in the highest esteem in the Vaishnava world. All pious accomplishments are ever found in full perfection in a Vaishnava and Kabiraj Goswami was avowedly a Vaishnava of the highest order. These accomplishments are twenty-six in number. Kabiraj Goswami enumerates them in Sri Chaitanya Charitamrita, Middle Part, Ch. XXII, 75-77. They are clemency, harmlessness, integrity, equanimity, immaculate character, magnanimity, mildness, purity, selflessness, benevolence, self-control, absolute surrender to Krishna only, disinterestedness, want of selfish activities, calmness, control over the six appetites, temperance, sobriety, modesty, humility, gravity, compassion, friendliness, wisdom, dexterity and reticence.

Every line of his writing is suffused with his transcendental spirit and reveals his ethics and devotion.

He was also an adept in the art of the administration of culinary condiments

and cherished a pious craving for offering the best foods to his Divine Master—not to enjoy them—but to conduce to the enjoyment of Him who is the sole Enjoyer of all things in the universe. This is the only way to get rid of the degenerating tendency to satisfy the palate; but, unfortunately for us, we are not inclined to listen to the words of the saint—that physician who possesses knowledge enough to prescribe the regimen for us who are diseased morally and mentally.

The vast learning of this great author, his keen insight into the transcendental reality, his masterly way of argumentation, his wonderful tact and capacity for making abstruse matters clear to the common run of humanity and his study of Poetry, Rhetoric, Epics and Mathematics not only places him high in the estimation of the literary world, but has enabled him to embellish his works with a combination of materials, rarely available elsewhere and fill it with a crowd—a host of perpetual and perennial novelties—so much so that linguists hold that the elite of the whole world will one day strive to learn this neglected language if only to have an acquaintance with this monumental piece of literature.

(To be continued.)

Do Good to Others.

[BY PROF. NIMANANDA DASADHICARY SEVATIETHA, B.A.G., B.T.,]

OF all the maxims the above is the most well-known one. Everybody pretends to know it and follow it. But in fact none knows it and follows it. The maxim signifies more than what is generally understood by it. An honest attempt will be made here to discuss the significance of it in the light of the teachings of Sriman Mahaprabhu.

The maxim involves five problems which, for solution, demand our careful attention and close examination. They are :—

1. What good should be done to others.
2. 'Who are the others to whom good should be done.
3. Who should go to do good to others.
4. How to do good to others.
5. Who should teach how to do good to others.

These five problems are closely related to one another, such that the solution of one is hinged on the solution of another. We propose to take up the first two at first.

In this world it is found, that different people have got quite different ideas of 'good' and 'other'. There comes a man who is extremely self-centred. He knows none but his own self and he knows how to live for his own self only. Eat drink and be merry is the be-all and end-all of his life. Should such a life be considered as an ideal life? Certainly not. It is an irrational and irresponsible life which is a constant menace to other lives around it. In going to gratify his own senses he has neglected the gratification of the senses of other people. Again while he pretends to do good to his body and the mind he has left the soul that inhabits them to take care of itself. His

idea of 'good' and 'others' is extremely narrow and hence it is no use living up to it.

There comes another man who is fondly devoted to his horse. His 'other' is the horse whom he feeds well, clothes well and does everything to keep him stout and strong. Is his one an ideal life? Certainly it is not. Firstly because while he takes care of a particular horse he has left other members of its race uncared for; secondly, because what he does is not as much for the sake of the horse as for his own sake. Thirdly, because the treatment accorded to the animal being not approved by it is more likely to do harm than good. Fourthly because while he has proposed to do good to the body of the horse he has left his soul unbenefited and fifthly, because by his attachment to the animal he has done 'incalculable harm to his own self inasmuch as he, if the scriptures, are to be believed, stands thereby in danger of rebirth like Raja Jada-bharat in the form of the animal he feels attachment for.

There you meet a third man who is a simple householder faithfully devoted to his own family. His idea of 'other' is now a bit more extensive. By 'others' he means his father, mother, wife, children, cattle etc. He feeds them, clothes them and does everything to make them happy. Is his life an ideal one? No. His idea of 'others' and 'good' is also a bad one. It has for reasons set forth above, the elements of partiality and imperfection. As a trustee of the family it is his bounden duty to do the highest good to its members. If for his wrong guidance any of his family should suffer he will have to answer for it.

Next, you come across a couple of men much agitated over the question of cow killing; one says he has a right to kill the animal because his religion sanctions it. The other objects to it saying that his religion condemns it. Each of them commands a large following to cheer them up in their controversy. Is their life an ideal life that we should desire to live? Ah! No. This ideal should also be condemned. Religion cannot be a party to a crime. Any religion that encourages the slaughter of animals is not commendable. Again one may take delight in killing a cow but the latter certainly does not take delight in being killed by him under any circumstance. The ideal of the other party that goes to oppose cow-killing under the injunction of religion and usefulness does not also hold good. If he kills other classes of animals for his food or religion, he has no right to oppose the other party who professes to kill cow on the same grounds. The question of usefulness equally involves the element of partiality and selfishness. The idea that the life of one should be preserved when it is of use to a party and destroyed when it is not so is not at all a liberal one. Every thing that breathes has got a right to live on its own account, none can claim the right to disturb it with impunity.

You meet another man who is a patriot. He has fought much, suffered much and sacrificed much for the sake of his own country. His unselfish devotion to the cause of his country has held him dear to millions of his fellow countrymen. Now should we crave to live such a life as an ideal one? No. His seemingly unselfish actions have a background of selfishness. There is always a party to oppose his actions under the same pretence. One that holds the country of another for the good of his own country is as much a patriot as the other who tries to set her free from his clutches. None can expect to serve two such contending parties, of diametrically opposite interests. This service of one certainly involves

neglect of the other including his own self. Hence the highest good is not likely to accrue from such a narrow service.

There comes another man who is a great scientist. He has done yeoman service to the cause of civilization by some of his most ingenious inventions. His 'others' is the whole world whom he is serving. Has he really done the highest good to mankind? A little examination will show that he has not. For has not the invention of chemical indigo compelled a class of indigo-planters to roll up their business with a heavy loss? Has not the invention of cotton mills hard hit the class of poor weavers who had to use their shuttle and cock as fuel to cook their scanty meal? Has not the introduction of steamer service in carrying cargo paralysed the activity of the country boatmen who used to subsist on this trade before? Examples can thus be multiplied to show that for each such invention there is invariably a class of men who have to suffer. The class of people that seem to be benefited by these inventions form a microscopic minority, and the world, without any harm to it can bid good by to them any moment. These inventions have stealthily helped the rich to grow richer and the poor poorer. For this unequal distribution of wealth, theft, burglary and crimes of still worse nature are being now-a-days committed without restraint. This is indeed a very sad picture of the present civilization that is being constantly helped forward, by scientific inventions. Ah! How hourly are the teeming millions tired of the present embarrassing civilization wishing the good old days of sufficiency come back to them. They want food and not civilization and are always ready to exchange present civilization for a hearty meal.

Hitherto we have discussed the merit of good that the Karmin section of the world, the elevationist school of thought propose to do to the world. We would now propose to

discuss the merit of 'good' as conceived by the Jnanin section of the world or the salvationist school of thought.

The salvationist like the elevationist thinks himself the master of the world. He can make and unmake things as manifested therein. Both dislike woe and desire weal the elevationist by fighting woe and the other by denying its existence. According to the salvationist the world and his own self as its enjoyer have got no subjective existence. They exist because one thinks so. It is all illusion—it is all Maya. If this Maya is overcome there will exist neither the world nor its seer according to him then there is in reality no others and consequently there can be no good that needs be done to them. Is this then an ideal life?—No. Things after all may not be such as to appear with our acknowledgement and disappear with our denial. They may have a subjective existence in which case it is dangerous to go by a mere supposition that they do not exist. Hence the life of a salvationist is most uncertain and is not at all an ideal life worth coveting.

Let us now discuss the merit of the conception of the highest good that Srīman Mahāprabhu proposed to do to the world. His idea of the highest good can be culled from the following two well-known couplets.

In all the villages that are on earth,
Will My Name be preached.
In India let those who are born as men,
Do others good after being useful made,

This briefly means that a man can render mankind the highest good if he only takes care to become worthy at first. The highest good accrues from chanting and preaching the Name of Krishna. The word preaching connotes much more than what is generally understood by it. It roughly means—

(1) Hearing the Name of Krishna from the real source.

(2) Chanting the Name of Krishna,

(3) Offering prayers to Krishna without mundane reference of elevation and salvation.

(4) Preaching His gospel to the worthies.

(5) Doing everything that facilitates such preaching.

(6) Serving His devotees who are the real sources of spiritual strength.

(7) Utilising the multifarious services of others for the purpose.

(8) Helping others to do all the above.

Lord Krishna is the greatest of the great and in His Kṛṣṇa form, the smallest or the small. He is in all and all are in Him. Serve Him and all are served; leave Him and none are served. Just as by watering at the root of a tree you water its twigs and leaves as well, so by serving Him, you serve all—friend or foe animate or inanimate. The service of Him is then the highest form of service whereby one can expect to do the highest good to all around.

An illustration of this form of service is found in the great epic Mahābhārata. King Duryodhana bore a grudge against the Pāṇḍavas. Desiring their destruction from the curse of Durbāsa, a Brahman of irritable temper, he requested him to become guest at the cottage of the Pāṇḍavas with his disciples. Draupadī, the wife of the Pāṇḍavas had the supernatural power of feeding, with a small quantity of food, as many people as might come to their cottage, as long as she did not eat herself. But after she had her meal she could not do so. Durbāsa along with his sixty thousand disciples came to the house of the Pāṇḍavas long after Draupadī had her meal. Draupadī apprehended the curse, and prayed to Kṛṣṇa to come to their help. Durbāsa along with his disciples went to a river to perform ablution. In the meantime Krishna to protect his devotees appeared before Draupadī and demanded a particle of her cooked food. Unfortunately Draupadī could offer Him nothing but a small particle of vegetables found still sticking to

the pan in which it was cooked. Krishna ate it and was gratified, which led to the gratification of Durbāsa and his followers who considering their inability to eat more and apprehending the shame to which they would be put avoided visiting the cottage of the Pandavas altogether.

In Ramayan, another great epic, a similar illustration is found. Rāmachandra, the incarnation of Vishnu desired to go over to Ceylon by a bridge. At once all the animate or inanimate felt the desire and came out for the construction. The sea, over which the bridge was to be constructed, remained still, the stone refused to sink, the squirrel brought straws as building materials. Thus in no time was the bridge constructed.

These illustrations clearly indicate that one Supreme Being pervades through all, great or small, animate or inanimate. In his satisfaction lies the satisfaction of all. If He is served all are served, and if He desires their service, they all feel the call.

Srīman Mahāprabhu teaches that *jīva* is in reality the servant of Krishna. The fundamental function of every soul, whether in the garb of a man or of a tree or of a stone, is to serve Krishna, their Lord. In service of Him only lies the salvation of the *jīva*. He will have to regain through service the plane of consciousness which he has lost through his non-serving attitude. Hence good done to the body is not the highest good, neither is good done to the mind so; good done to the soul is what is the real good, the highest good. It is the supreme duty of every one to serve Him and help others do the same. There should be no flickering, no wavering and no running away. If we fail in it, we commit a double crime—we commit suicide and, at the same time, help others do the same directly or indirectly. We commit a double crime when we kill any life for our food, we commit a double crime when we cut trees for fuel to cook our food, we commit a double

crime when we cut stones for the construction of our house, we commit a double crime when we draw water for our drink. In every such action if it is not done as a sacrifice unto Krishna and for His satisfaction, we commit there two-fold crimes. Let the cook prepare vegetables for Him, the drawer draw water for Him, the hewer fell trees for Him, the mason make construction for Him, the plough-man open his furrows for Him, the scientist make inventions for Him and so on. Let the whole universe be one temple in which are engaged His several servants in serving Him in their different capacities. The nature of works make no difference in the quality of devotion. All these are services to Lord Krishna, and all doing these for Him are His servants. Remember Lord Krishna is the Absolute Master of the whole universe: He is the sole Lord of sacrifice He admits no partner in this business. Whatever we think, whatever we do, whatever we consume must be first dedicated unto Him, lest we become usurpers. In the matter of ascertaining the nature of the offerings, that is, what should be offered to Him and what not, we shall have to refer to our scriptures. We should not do anything, think anything and consume anything if it is not warranted by the scriptures. The scriptures embody the will of Krishna and one, who transgresses the scriptures, transgresses His will, and consequently, his offerings will not be acceptable to Him. A servant must always do the will of his Lord or he is not a servant.

Let the patriot always remember that the freedom for which he is fighting at present is another bondage. The world is a prison-house; and whatever we do here for the re-adjustment of our position as a mundane entity, we only manage thereby to strengthen its walls against us. So long as we are in this prison-house, our talk of freedom with reference to our existence here is merely the talk of changing cells. The things that we fight to possess, possess us in

turn. Our attempt to become their lord leads us to become their servants. Thus we run from one subjection to another. This is a punishment, and Krishna wills it. There will be no flying away from this long chain of subjections. Let us not then confine our attention to such seeming gains which, in reality, entail on us a heavy loss. Let us rise above all fetich and superstition and view things from quite a different angle of vision, view them with spiritual eyes, when they will appear in their true perspective colours. Let us embrace the whole world with a loving heart and thereby prove ourselves worthy of the descent from that All-loving Father on high. Evil strengthens evil and hatred strengthens hatred. If we desire to free this world of its evils, then let us return evil with good, hatred with love and anger with smile. We should turn our right cheek to them who smite us on the left. Knowledge cannot be gained by superstition and love not by hatred. Gain love by loving and service by serving. Approach all with a loving and serving attitude, and we will find all doing the same to us in return. So long as we bite ill-will to the tiger, the latter will have the same feeling towards us. But as soon as we become God-loving, the tiger will forget its ferocity and love us. For did not the mad elephant, which was intended to kill Prahlad, take him on his back and dance in ecstasy? Did not the venomous serpent intended to bite him, wear a loving look and begin to play on his lap? None did him any harm. Such is the influence one God-loving exercises even on these wild mischievous animals whose nature it is to do wrong. Let us then, even when hurt by our enemies, say with Christ "Father, forgive them, for they know not what they are doing." Let us reciprocate their ill-will with love for them.

Sriman Mahaprabhu came with this message of love and invited all to preach it in every part of the world. Against it there can be no party. All are equally interested. Questions

of caste, creed or colour do not arise. Sriman Mahaprabhu did not recognise superiority of any on mere consideration of high birth, age rank, learning etc. According to Him he who serves Krishna is the greatest of all. He says :—

"Great is he who serves, others are low,

No distinction of caste His service doth make."

The next problem is, who should go to do good to others. The preachers above all must be honest and sincere. Insincere hearts are dangerous and do incalculable harm both to themselves, and to those that hear them. Sincerity qualifies a man for initiation. The Guru initiates a sincere heart, for the regulation of his hitherto unregulated life, into the holy order of Divine Servants, when he as service unto Krishna and the Guru, does the work of preaching. Before initiation none are qualified for the work, no matter whatever his natural endowments might be. In the matter of preaching we cannot take the initiative. It must come from high through the medium of the Guru. As like begets like so sincerity begets sincerity. Insincere preachers not only engender insincerity but endanger sincerity and turn men sceptic and atheistic. A story may be told here to illustrate this point.

A man was once found addressing a huge gathering on the subject of 'Brinjal as the human diet.' He spoke with great eloquence for hours and concluded his speech saying that brinjal as human diet was most injurious, and that the man who consumed it would have to reside in hell for as many years as there were seeds in it. Unhappily his wife was among the audience. She knew that her husband did not relish a dish without brinjal. In order to teach him a lesson she came home and cooked only rice and nothing else. When her husband sat for supper she served him with a dish of rice without any vegetable. The husband grew angry and called for an explanation. The wife told

him that, as she had gone to attend his lecture, and as it was too late for the market she could get nothing to cook. At this her husband retorted that she could have easily plucked some brinjals from their kitchen garden and prepared them. The wife forthwith told him that she, after having heard so much against it, promised not to touch the hellish thing again in future. The husband laughed heartily and said that she was a most foolish woman. Hell for those who heard him and not for him who spoke.

The influence of his speech on one of the audience is thus made clear, and that on the rest it is not difficult to guess. Such preachings make man incredulous and impervious to further education. Our scriptures have condemned their preaching by the insincere. They say :—

Hea not of Hari if by non-Vaishnava be
preacheth :
It harms, rough holy, like milk as orts of
snake.

Preaching must be done as a service unto Krishna; and only a Guru can direct such service otherwise it will lose its divine character and will be turned into a mere mundane exercise. Guru is a Divine Representative on earth. He having no other occupation, is the only Being who can direct such service unto him. "Knock and the door of heaven will be opened unto you." But where to knock and how to knock? It is Guru Who teaches how and where to knock and it is He again Who opens the door and admits the disciple into the Kingdom of Heaven. Hence humble yourself and heaven will be yours. For has not Christ remarked to his disciples saying "Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven. Only the humble can submit to the will of Guru and Krishna submits to him who thus submits to Guru. Hence Christ said, "whosoever

therefore shall confess me before men, him will I confess also before my Father which is in Heaven."

Sriman Mahaprabhu states humbleness as the necessary qualification of him who desires to be favoured by Krishna. He says—

God to the humble is very kind ;

The noble, the learned, the rich are proud

The above three classes of people are too proud to submit to the will of *Guru*, and hence the door of heaven remains shut against them for ever. "No man can serve two masters, You cannot serve God and Mammon." Mammon-worship means non-God-worship. Seeking of and attachment to learning, riches and rank for their own sake is classed as Mammon worship. These things however are themselves not hellish. The purpose for which they are employed determines their quality. If they are utilised for the service of God they are divine, and if not, they are hellish. Let therefore the rich employ their riches, the learned their learning, the noble their rank, the famous their fame, the great their name, and all whatever they possess, in the service of Lord Krishna.

Mammon-worship is as bad as the company of its votaries. Hence a sincere devotee of Lord Krishna must not only not worship Mammon but should always shun the company of its votaries as well, in as much as it not only does not help him in his mission but is very likely to cause his defection from it. Instances are not rare to show that the people engaged in God-worship have been found to depart from His temple to that of Mammon. Hence Sriman Mahaprabhu calling upon Vasudev, a leper, whom he had healed, to preach His doctrine from door to door, promised him protection against the evil influences of these two things. He says—

At my command you be saviour, and save
the world,
Never shall the waves of wordliness hinder
you.

Such is the influence *Guru* exerts upon those who have the fortune to submit to Him. They do none harm, and, protected as they are by the Divine Shield called *Sudarsana*, none can do them harm. Without such divine protection their frequent association with these people engaged in non-God-worship would not have at all been safe.

The fourth problem is how to do good to others. To educate others is a very difficult and psychologically a very knotty problem. But we do not intend to enter into the psychological discussion of it. It is enough here to say that education must begin more by example than by precept. A theory belied by practice is no good. On the contrary it does incalculable harm as has been illustrated before. "An ounce of practice is better than a pound of theory." The teachers should be the living sources of inspiration to their disciples. Their life should be such as to inspire others to imitate it. A preacher should always remember that learning, he can make others learn, and being faithful he can make others faithful. We cannot expect service if we do not serve. We cannot expect others to do a thing if we do not do it ourselves. Hence *Sriman Mahabrabhu* says—

Teach others rites by doing yourself them :

None can you teach if yourself do not them.

The fifth and last problem is who should teach us how to do good to others. Of course he must be a Divine Guide. None but a Divine Guide can aspire to play the role of a religious teacher.

We know nothing about Lord Krishna, and nothing about the realm, *Baikuntha* where He resides. Necessarily we must expect some of this realm to come down here to inform us of His existence and beauty. Without such information it is not at all possible for us to crave Him and start to work for Him. There are two sources where from it is possible for

us to get the information—one the scripture and the other the Divine Guide or *Guru*. Scriptural texts are capable of different interpretations. Hence it is always safe to receive the information from the living source *Guru*.

Again there is another difficulty. How can it be possible for us to select a particular man as *Guru* capable of guiding us in the light of divine wisdom which can be thrown only by the true interpretation of the scriptural texts? We do not know the scripture or at least we do not know what the true interpretation of their texts is. How can we avoid the danger of selecting a wrong man as *Guru*? Whom can we trust as reliable to make this selection for us? *Sriman Mahabrabhu* says that none but Krishna Himself can appoint *Guru* for us.

He is not an inert *g.* He sees and feels. He makes *Guru* manifest Himself to him when He notices his sincerity. He and His *Guru* are one. The Master knows the Servant and the Servant the Master. The Servant always executes the will of His Master as has been said before. Hence He can communicate the will of His Master to others who are fortunate enough to unconditionally surrender themselves to Him. If anybody wants to serve God by doing His will he must follow and carry out the will of *Guru*. Without such following the service of Godhead is impossible ; and the people, who are for direct worship, only chalk out a wrong path for their destination by their so called religious activities. The importance of *Guru* has been stated in *Srimat Bhagabat* thus—

Know *Guru* as Myself, think not Him low ;
Grudge Him not as mortal, godly is He all.

Selection of *Guru* on mere consideration of his pedigree as is the custom prevalent among some sects is pernicious. *Mahabrabhu* warning all against such custom has, for us, left a clear statement with regard to the quality of *Guru*. He says—

Brahman, Sannyasi or Sudra
 designated as he may be,
 On knowledge all about Krishna
 welcomed as Guru will be he.
 In the selection of a Guru importance must

not be attached to the worldly designations as
 Brahman, Sannyasi or Sudra. He should be judged
 on the merit of His transcendental wisdom.
 Guru is Guru : Guruship cannot be attributed
 to any if he is found lacking in essentials.

Sree Raghunath Das Goswami.

(Continued from P. 11, June, 1929.)

RAGHUNATH passed one year in this fashion. Next year he made up his mind to abscond. Getting up at night he set out to flee but was caught and brought back from a distance by his father. He fled repeatedly in this manner but was intercepted and brought back as often. Thereafter his mother proposed to his father that their son had evidently gone mad and should be put under restraint by being bound hand and foot. To this the father sorrowfully replied that temptations like opulence equal to that of the King of the gods, a wife rivalling the celestial nymphs in beauty and accomplishments have failed to bind his mind. How can such a person be bound by ropes made of hemp? The parent who is the author of seminal birth cannot cancel the course of one's previous and future deeds. The mercy of Chaitanya Chandra has touched him. Who can keep back one who is mad after Lord Chaitanya? Raghunath now bethought himself of a plan to free

himself and made his way to Nityananda Goswami at the first opportunity. He obtained the sight of the Lord at Panihati. Nityananda was accompanied by chanters of *kirtan*. His servants at the foot of a tree on the bank of the Ganges, the Lord was seated causing the splendour of a glorious sunrise. He was encompassed on the terrace and below by a vast throng of devotees. Raghunath was astonished on beholding the display of the power of the personality of the Lord. He fell prostrate in obeisance at some distance in front of the Lord. The attendants of the Lord announced, "It is Raghunath who is making his prostrated obeisance." On hearing this the Lord replied, "The thief has delivered himself up at last. Come on, I will surely punish you to-day." The Lord commanded, but he did not move till at last the Lord snatched him to Himself and placed His feet on his head.

The playful Nityananda full of spontaneous mercy in a fit of delight

said to Raghunath, "Thief, you always take to your heels from afar and never come near. I have captured you today and will punish you. Feed my companions with curd and *chinrah* (flattened rice)." On hearing these words Raghunath's mind was filled with gladness. He at once despatched his people to the neighbouring villages who procured eatables which were conveyed to the spot by the villagers. *Chinrah*, milk, curd, sweetmeats, sugar and plantain were brought in this manner and placed on all sides of the Lord. Worthy Brahmans and innumerable people began to collect on receiving the tidings of the great festivity. Articles of food were secured from the villages as well as hundreds of earthen pots. Half a dozen vessels of great size were procured in which one of the Brahmans soaked the *chinrah* for the Lord. The *chinrah* was put into hot milk in some of them. Half of it was treated with curd, sugar and plantain. The other half was treated with *champa* plantain, thickened milk, sugar, ghee and camphor.

As the Lord now putting on loin cloth took His seat on the terrace the Brahman who had prepared the food placed before Him seven earthen vessels having filled them with these delicacies. On the dais sat the personal companions of the Lord, all those great personages forming themselves into a circle. Randas, Sundarananda Das,

Gadadhar, Murari, Kamalakara, Sadashiva, Purandar Dhananjay, Jagadish, Parameswar Das, Mahesh, Gauridas, Hode-Krishnadas, Uddharan and all the other innumerable personal followers took their seats on the raised platform. The Lord respectfully made the Pandits, Bhattacharyyas and all the Brahmans who arrived there on hearing the news of the festivity take their seats on the dais. Two earthen pots were placed before every one. In one of them *chinrah* with milk and in the other *chinrah* with curd were served. The rest of the people sat below the dais. They were also served in the same fashion. A number of Brahmans finding no room on the dais prepared their *chinrah* on the bank of the Ganges, while others with their portions of *chinrah* got into the water finding no unoccupied space on dry land.

At this stage Raghab Pandit arrived with a variety of *prasads* other than cooked rice and having first offered the same to the Lord distributed them among the devotees. He said that he had been expecting the Lord in his house when he had made ready offerings of food for Him that *prasad* still remained untouched in his house while the Lord was engaged in festivities there. The Lord replied that He would dine on those things which had been brought to Him during the day and at night accept the *prasad* that was in readiness in his house,

remarking that as he was of the community of milkmen he felt delight in the pastime of feasting out in the open in the company of a large number of cow-herds. Then the Lord made Raghaba take his seat supplying with the two varieties of the preparation of *chinnrah*.

Then after the pots of the people had been filled with *chinnrah* the Lord in meditation invoked the Supreme Lord to be present there. As the Supreme Lord appeared Nitai got up from his seat on catching sight of Him and in His Company inspected severally the *chinnrah* that was in the pots of all the persons. With many remarks Nitai put into the mouth of the Supreme Lord a handful of *chinnrah* from every pot. The Supreme Lord laughingly took another handful and made Nitai eat the same. All the Vaishnavas stood up and watched the pastime as

Nitai moved about amidst all the groups. No one was aware why Nitai was going round in that manner. Very few persons had the good fortune to obtain a sight of the Supreme Lord. Thereafter Nityananda laughingly resumed his seat and placing four vessels of sun-dried *chinnrah* to his right and preparing a seat made the Supreme Lord to be seated there. Then the two Brothers began to eat the *chinnrah*. The sight filled Lord Nityananda with joy and he manifested many signs of his mood of overpowering love. He commanded all the people to eat and chant the Name of Hari. There arose an universal chant of the Holy Name that reminded the Vaishnavas of feasting out in Brindaban. Nityananda and the Supreme Lord are merciful and magnanimous. They accepted all this to ensure the good fortune of Raghunath.

(To be continued.)

Be Kind and Serve Vaishnavas.

[BY S. NARAYANDAS ADHIKARI, M.A., BHAKTISUDHAKAR.]

THE teachings of Lord Chaitanya make the following the *sine qua non* of spiritual life, viz., to have an inclination for the Holy Name, to be kind to *jivas*, to serve the Vaishnavas.

In this Iron Age Krishna chooses to appear in this world in the Form of the Holy Name. To recite the Holy Name without offence is the only permitted way of serving the Supreme Lord in this sinful Age. To attain this is the ultimate object of human life.

In order to qualify for and continue in the state of grace in which the chanting of the Name without offence is possible it is necessary to be both kind to all animate beings and to serve the devotees of the Lord. Sri Chaitanya insists that the *shastras* enjoin us to serve no one who does not serve the Lord. The *shastras* recognise no community of unbelievers. The word 'service' is therein deliberately reserved to denote the relationship with the devotees alone.

It is necessary and obligatory on all animate beings to serve the Vaishnavas and them only.

The idea of service that prevails in non-Vaishnava communities is rendered to the material cases of body and mind in which the *jiva* is incarcerated in the state of sin. As a matter of fact the mind and body can be served only by mind and body and not by the soul. The mind and body are, however, without the power of initiative. It is the soul that serves the body and mind under the mistaken notion that they are identical with himself. It is, however, impossible for the soul to serve the material cases even while under such self-delusion. What he really does in such a case is to require the cases of others to serve his own cases. The soul only confounds himself with the material cases when he is really averse to serve at all as he can serve only the soul. As soon as he desires to receive the service of other souls that the delusion of being master in his own right overpowers his judgment and makes him lose the function of service and have that of enjoyment in its stead. In the realm of the spirit there is no enjoyment for the individual souls there being only one Enjoyer, *viz.*, the Supreme Lord Himself to Whom all services are rendered. In the spiritual realm no individual soul misappropriates any service for his own personal enjoyment. This is the only and natural constitution of the real spiritual community. The soul has nothing to do in the matter of service with a community of sinful *jivas* which is based on the principle of selfish material enjoyment sometimes passing under the name of service. The Vaishnavas can only feel sorrow for the plight of fallen souls and try to reclaim them from the self-elected state of sinfulness. They cannot serve a fallen soul as the latter wants only enjoyment and not service, the relationship, whatever it is, being mutual.

The spiritual function taught by Sri Chaitanya on the authority of the Scriptures should not be confounded with duties in the current ethical

senses. If we are inclined to enjoy objects which are on the plane of the material cases in which we may happen to be incarcerated we run the risk of prolonging the painful delusion that our souls are identical with the body and mind. This is a suicidal folly. The dereliction of so-called ethical duties is punished by physical and mental inconveniences that obstruct our freedom of material enjoyment and serves a useful purpose if it makes us understand the justice and beneficent purpose of what appears to be a retributive principle which should be impossible in an all-merciful Providence. But such reaction is rare and would hardly be recognised as ethical. The sinner ordinarily tries to avoid the inconveniences by being more careful in the choice of enjoyment for the future. This leaves him substantially in the same position as before. The dereliction of the spiritual duty is punished by an increase of worldliness or attachment to the material cases which are mistaken for the soul. This deadens the spiritual instinct still further. This is not perfectly intelligible so long as one remains subject to the worldly or apparent self. The worldling, indeed, finds nothing to object to, and much to praise, in the conduct of the worldling. Nay, the confirmed worldling is also necessarily a confirmed *opponent* of spiritual life. The so-called dutiful worldling is only under a double delusion. The word duty which belongs to the technical vocabulary of empiric ethics does not, therefore, really apply to those spiritual functions the necessity of which is emphasised by Sri Chaitanyadeva.

The worldling, indeed, finds an infinite number of duties to be performed in this world. These duties are sometimes comprehensively and euphemistically styled "service of humanity." To minister to the wants of the body and mind is according to ethical science the paramount and only duty that we owe to ourselves and other fellow beings. That conduct which does not serve, or actually obstructs, this purpose is

branded as bad. The decision lies with the mind. Of course the mind has its thousand and one considerations by which it pretends to seek to establish the real necessity and wisdom of following a particular course. But these considerations themselves are always subordinate to the above purpose. In its attempt to formulate a basis for its conduct that will stand the test of reason the mind is reduced to the necessity of declaring that no definite basis exists merely in order to avoid a straightforward confession of its thralldom to the body. This means the abandonment of impartial and all-round consideration in favour of a foregone conclusion which is the product of an irrational instinct, *viz.*, the desire for sensuous gratification.

But the insincere and irrational science of empiric ethics although it is compelled, in however roundabout a way, to confess its failure to find a basis in reason for its conclusions still continues shamelessly to proclaim itself as the only *rational* regulator of human conduct. As

matter of fact under the colour of regulating it only tries to persuade us to follow the natural bent of the mind to pander to the body by adopting the ideal of seeking to adjust the mind and body their surroundings under pressure that admits of no action. There is really no 'ought' in the matter at all. It is taken for granted as self-evident that the body and mind have a right to live and function at their own sweet will as long as and comfortably as possible. But the body is sure to grow old and decrepit and die. The mind is subject to decay and is liable to perish with the body so far as this is ascertainable by itself. According to empiric science the mind cannot actively exist, or, in other words, be alive, except in the living body.

Thus our so-called 'duties, according to the principle of empiric ethics, reduce themselves to no more than this, *viz.*, to follow the natural inclinations of the body in such way that the body may thereby be enabled to enjoy the most vigorous and all-round existence for the

longest space of time ; and also to help others to do the same. But the latter is not really compatible with the former, in spite of all the ingenuity that has been displayed to explain away the incongruity and gild the pill.

The attempt to live for the biological purpose of accumulating worldly facilities for the body, is sure to lead to social and moral disaster. The biological interests of one individual are not identical with those of another individual. The struggle for existence is really a fight of each individual against every other individual in order to live well at the expense of others. But the attempt carries its own punishment. The individual cannot continue to thrive unless other individuals are also prosperous. This is the insoluble vicious circle. This is only as it should be. The defects of a conclusion that is not proven nor provable can never be avoided in the long run.

The result has been that even the cleverest of ethical persons finds it convenient only to profess a lip homage to the vague principles of biological ethics as their contrived vagueness frees him from submitting to any principle except the dictates of the interest of the physical body. Charity, says the biological proverb, begins at home. It should have been added that it also ends there. Charity to one's own body elastic enough to monopolise easily the whole of one's conduct. It has always the first as well as the last claim on its votaries. The occasion to consider the claims of the second and third persons does indeed always arise but always as auxiliaries of the first person singular number. Empiric altruism is sheer hypocrisy from beginning to end.

So everybody who professes to follow the principles of empiric ethics, either biological or casuistical, only lives into the body and mind, which are really one, which he or she is pleased to call the soul this predominance of the pseudo-self is inevitable and natural in this world and does not require to be taught. The body and mind have their natural but unappeasable

wants. The wants themselves are of a hopelessly conflicting nature. It is impossible to harmonise the demands of the body and mind except by always refusing to gratify them either wholly or partially. Nay even this imperfect satisfaction of these wants becomes increasingly impossible by the very effort to follow the recommendations of empiric ethics.

The philanthropists and all those who advocate the cult of the 'service' of humanity are being converted by the stern logic of facts to the creed of the economists which favours the uncompromising biological ideal. Today in all civilized countries all weighty issues are practically decided almost solely by the economic test. This is as it should be if we really want to follow the natural dictates of the body to their logical conclusion.

Charity in all its forms is condemned on principle by the economic science on biological grounds. The economists oppose all unproductive expenditure. Their ideal strictly limits the individual to the fruits of his or her own personal industry. Even charity to the disabled regarded as a necessary evil and drain on the resources of industry. The so called relief that is provided for the unemployed is so arranged as to be made to pay itself as much as possible. The self-supporting and self sufficient principle of the unit is advocated in every sphere of human relationship as the ideal of perfect living.

This biological brand of the 'service' of humanity favoured by modern charity is a by-product of the 'Service' of one's own body. The incompatibility of communal and individual interests is avoided by making the latter supreme. Selfishness is ever incompatible with charity. The unctuous self-satisfaction of capitalism on the one hand and of communism on the other, each of which prides itself on its charity and humanity, is only a terrible form of transparent self-deception necessitated by the struggle for existence due to the blind urge of sensuous living.

I do not deny the validity of the conclusions

of economic and biological sciences. They are certainly true in the limited sense. They more over serve the useful purpose of exposing clearly the hypocrisy of the claims of the whole race of sentimental humanitarians who pose as agencies for correcting the errors of a merciless providence by their own superior clemency. But these sciences fall into the opposite error when they deny the necessity of the very principle of charity through correct apprehension of its inevitable abuse in the hands of sinful humanity. Those exact sciences are disposed to regard, not without very cogent reasons, the results of the abuse of the principle of charity with even greater alarm than those of undiluted selfishness which they themselves advocate for this reason.

If an unproductive, or merely consuming person, say the economic science, is encouraged to lead a life of ease and comfort which is the proper and safe reward of the productive individual both parties to such a policy, *viz.*, the helper as well as the helped, are bound to come to grief in the long run. Only the potentially productive person may be helped, to a strictly limited and tentative extent, without producing far-reaching bad economic consequences which are bound to undermine the basis of material well-being. The humanitarian of the sensuous, sentimental school replies with equally limited and equally misleading argument that the consequence of total abstinence from helping, or segregating, those who are economically mischievous members of society, are not likely to be less fatal to general material well-being.

Those apparently well meaning people, who after hearing both sides and realising the validity of their respective contentions, try to mediate between the hostile schools by devising the path of the 'golden mean', find themselves reduced to the unenviable position of Hobson, as this third alternative only creates a fresh source of evil without diminishing the prospect of mischief threatened by the other two already existing.

Sree Sree Chaitanya Bhagabat

(Continued from P. 32, June, 1929.)

Chapter XIII—(Concluded).

- 56 That very moment the suspicion arose in
my mind
When Thou didst ask and no word of
reply came to my lips.
- 57 Thou art the Destroyer of all pride as
all the Vedas declare
I found it true, it can never be otherwise
- 158 Thou vanquished me three times,
Yet didst save my honour
- 159 Can this be any other than the power of
the Divinity?
Wherefore most certain it is that Thou
art Narayana.
- 160 Gaada, Trihut, Delhi, Kashi and other
places—
Gujrat, Vijaynagar, Kanchipur.
- 161 'Anga, Banga, Tailanga, O hira, all coun-
tries that be—
All the societies of Pandits that are in
the world,
- 162 'Far from daring to controvert anything
I said,
Never had any power even to understand.
- 163 'Such am I who failed to establish
anything in Thy presence.
Whither sped all my wits?
- 164 'The feat is nothing wonderful for Thee.
Thou art the Lord of Saraswati—so the
goddess herself declared to me.
- 165 'Most aspicious the conjunction when I
came to Nabadwip!
That sunk in the deep well of worldliness
I have seen even Thee!
- 166 Deuded by the bondage of the desires of
ignorance
Roam I forgetful of Truth, deceiving
myself.
- 167 By lucky fate I have obtained the sight
of Thee.
Vouchsafe to deliver me from bondage
by Thy merciful glance.
- 168 'The function of doing good to others
is Thy Nature.
Besides Thee there is no other that is
kind and fit to be sought as the Refuge.
- 169 Great One, impart to me even such good
counsel
That never again may evil desire arise in
my mind.
- 170 With many protestations of humility
The Conqueror of all quarters thus praised
the Lord in a spirit of extreme lowliness.
- 171 Hearing these humble outpourings of the
Brahman
Sri Gaurasundar smiling spoke a few words
in reply,
- 172 "Listen, good Brahman, you are highly
fortunate
On whose tongue Saraswati chooses to dwell
- 173 "To Conquer all quarters is not the function
of learning.
Learning is said to be real if the Lord is
served thereby.
- 174 'Consider attentively, when one leaves the
body
Neither wealth nor manliness accompanies
him

- 175 'It is for this reason that great souls giving
up everything
Worship the Lord with a firm mind.
- 176 'Wherefore, Brahman, giving up all evil
Betake yourself early to the worship
of the feet of Sri Krishna.
- 177 'As long as death does not make its
appearance
Serve Krishna till then with firm conviction
- 178 'Know this as certain that learning is a
success
Only if one's mind and belongings are laid
at the Feet of Krishna.
- 179 'This is the highest instruction, I declare
to you.
Devotion to Krishna is the one thing true
in all the endless worlds."
- 180 Saying this the Supreme Lord, greatly
pleased,
Clasped the Brahman in His embrace
- 181 Having obtained the embrace of the Hero
of Vaikuntha,
The Brahman was freed from all his bonds.
- 182 The Lord said, 'Bipra, giving up all
arrogance
Betake yourself to the worship of Krishna,
being kind to all *jīvas*.
- 183 'All those things that Saraswati has told you
Divulge to nobody.
- 184 'If the secrets of the Veda are given out
the span of life is cut short
Know it as certain that such a person
comes to harm in the next world.
- 185 Having received the command of the Lord
that worthy Brahman,
Prostrating himself in manifold obeisances
to the Lord,
- 186 Greeting His lotus feet over and over again
Feeling himself most highly fortunate,
made his departure.
- 187 By command of the Lord the qualities of
devotion, detachment, knowledge,
At once manifested themselves in the
person of the Brahman.
- 188 Whither sped the Brahman's arrogance
of the Conqueror of the quarters ?
The Bipra became humbler than a blade
of grass.
- 189 Elephants, horses, conveyances, wealth, all
the paraphernalia—
Having bestowed on fit recipients every-
thing that he had—
- 190 The Conqueror of all quarters made his
departure un-attended,
Such is the pastime of Sree Gaurisundar !
- 191 This is the natural quality of His mercy
That it makes one accept the calling of
a beggar giving up the office of king.
- 192 Sree Dabir khas is the witness of this in
this *Kali* age
Who preferred the luxury of the forest,
giving up princely rank.
- 193 The greatness for which the world covets
Is discarded by the servant of Krishna even
after its attainment.
- 194 High offices as of kings are deemed happy
only so long
As one does not know the greatness of
the bliss of devotion.
- 195 What to say of such happiness as of the
kingly state ?
The servant of Krishna holds as trivial
even the bliss of salvation.
- 196 Nothing avails without the auspicious
glance of the Lord.
Wherefore the worship of the Lord is
declared in the Veda.
- 197 In this way the Conqueror of all quarters
obtained his deliverance.
Such is the wonderful narrative of Gaur-
sundar.

- 198 Sri Gaurāṇḍar vanquished the Conqueror
of all quarters
The whole of the city of Nadia heard it.
- 199 All the people experienced a great surprise
'Nimai Pandit is, indeed, possessed of
great learning
- 200 'By Whom vanquished the ever-victorious
scholar had to depart in shame.
We have not heard such a great Pandit
exists anywhere.
- 201 'There is meaning in the boasts of Nimai
Pandit
It is now that His learning is become
manifest.'
- 202 Some said, 'If this Brahman study Nyaya
He is sure to become Bhattacharyya,
this cannot be otherwise'.
- 203 A few said, 'Brothers, let us jointly
Bestow on Him the title of 'Lion of
controversy'.
- 204 So great is the force of His delusive energy
No one has power to know even after
witnessing so much.
- 205 In this way all persons over the whole of
Navadvīp
Proclaimed the pure fame of the Lord
in all their associations
- 206 Obeisance to the feet of the dwellers of
Navadvīp
Who have power to view all these trans-
cendental performances.
- 207 Whoever listens to Gaurāṇḍar's victory
over the Conqueror of all quarters
Nowhere suffers defeat.
- 208 The sweet quality of the learning of
Gaurāṇḍar is most fascinating.
One who listens to this becomes His
servant.
- 209 Sree Krishna-Chaitanya is the Life of
Nityānanda-chand
At Whose twin feet sings Brindābandas.
- Here ends Chapter Thirteenth entitled 'The defeat of the Conqueror of all quarters'
In part First of the Sri Chaitanya Bhagabata.

CHAPTER XIV

Summary : - In this chapter are described hospitality of Gaur-Narayan exhibiting the pastime of leading the life of a house-holder, His progress through East Bengal, the offensive doings of a number of enemies who imitated the Lord and of one devilish Brahman of Kadu—all of them being contemporaries of the author, the disappearance of Lakshmi Devi, the questionings of Tapan Misra to the Lord regarding the method and object of worship, the Lord's answers and teaching, the return of the Lord from East Bengal and other matters.

Nimai Pandit was greatly honoured by the rich people of Navadvīp as well as by all those who were accustomed to perform religious celebrations. The Lord in order to establish the ideal of the duty of a house holder was very kind to the poor and distressed without encouraging parsimony. All chance-guests were constantly entertained at the house of the Lord at Navadvīp. The Lord-Teacher of the people—Himself exhibiting the *līlā* of a poor house-holder was constantly careful in serving the Vaishnava Samyasis. Sree Lakshmi Devi performed with her own hands all the duties of the house-hold devoted to the service of Vishnu and Vaishnavas. She was even more mindful of the service of Sree Sachī Devi than of Tulasi herself.

After some time Nimai Pandit went to East Bengal with His students for the purpose of earning money and took up His residence on the bank of the Padmavati. The great reputation of His genius as a scholar drew a large number of students to the spot to study under Him and they had an opportunity of acquiring much knowledge within a short time.

The author observes in this connection that it is due to this auspicious visit of the Lord that the people in East Bengal in his day used to chant the Kirtan of Hari in which both sexes joined without distinction. He also laments that the only regrettable feature noticeable in such performances is that sometimes impious people for the purpose of earning their livelihood mislead the people by passing themselves off as Narayana or the Supreme Lord Himself and thus do incalculable mischief.

Meanwhile during the sojourn of the Lord in East Bengal unable to bear the separation of the Lord, Sree Lakshmi Devi made her exit from this world in meditation on the bank of the Ganges. On the eve of the Lord's return from East Bengal a Brahman by name Tapan Misra appeared before Him to learn the true method and object of worship. Tapan Misra had been long distracted by doubts in his endeavor to find the truth and had been directed in his dream to Nimai Pandit as being Narayana Himself appearing in the Kali Yuga. The Lord told him that the congregational chanting of the Name of Hari is the only universal religion of the age and advised him to chant the Maha mantra consisting of the sixteen Names of thirty-two letters constantly and without guile.

There after the Lord returned home from East Bengal with much wealth which He made over to His mother. Many students from East Bengal accompanied the Lord to Nabadwip for study. On learning of the departure of Sree Lakshmi Devi the Lord in imitation of mortals gave vent to sorrow for a short while and there after consoled His mother by instructing her regarding the transitoriness of this world.

- | | |
|--|---|
| 1 All glory to the Supreme Lord Sri
Gaur-Sundar !
Glory to His eternal Person loved of
Nityananda ! | 10 All those that performed any religious
function at Nabadwip
Were sure to send on every such occasion
eatables and clothing to the house of
the Lord. |
| 2 All glory to the Life of Sree Pradyumna
Misra !
Glory to the life's Treasure of Sree
Paramananda Puri ! | 11 The Lord was most extravagant in spend-
ing behaving, indeed, as Isvara.
He constantly made gifts to the distressed. |
| 3 All glory to the Life and Treasure of all
Vaishnabas
Deign, O Lord, to deliver all <i>jivas</i> by Thy
glance of Mercy. | 12 Whenever Lord Gaur-Hari chanced to
meet one in distress
He gave him food, clothing, money with
great kindness. |
| 4 Brother, listen with undivided attention
to the narrative of the First Part.
In what manner Krishna enjoyed Himself
in the form of a Bipra. | 13 Chance-guests constantly arrived at the
house of the Lord
The Lord gave to all as was proper in
every case. |
| 5 In this manner the Hero of Vaikuntha
constantly
In the company of disciples indulged in
the sweet taste of learning ; | 14 On some day ten or a score of Sannyasis
arrived.
The Lord gladly invited them all. |
| 6 In every quarter of all Nabadwip
Pursued the pastime of learning in the
company of His disciples. | 15 That very instant sent word to mother
To make ready the alms of food for a score
of Sannyasis without delay. |
| 7 It was noised about among all the people
all over Nabadwip,
Nimai Pandit is the crest-jewel of
Professors | 16 There is nothing in the house, the mother
ponders within herself,
How can alms for twenty Sannyasis be
provided ? |
| 8 All the big people of the world alighting
from their <i>dolas</i>
Made obeisances in manifold ways. | 17 No sooner she thinks than somebody
unexpectedly
Brings all the requisites that very moment |
| 9 All were filled with awe at the sight of
the Lord.
There was no one in Nabadwip who
was not subdued | 18 Then Lakshmi Devi proceeds with the
greatest delight
To cook with special care, the Lord Him-
self sitting by |

19. Himself attending all the while the Lord
Sent the Sannyasis away satisfied after
making them accept food

20. In this manner whatever chance-guest
arrived
The most merciful Lord Himself enquired
after every one.

21. The Supreme Lord taught the householder
his function,
To entertain chance guests is the funda-
mental duty of the house holder

22. Who, being house-holder, does not serve
his guest—
I call him worse than even birds and
beasts

23. Who through fault of previous unknown
misdeeds possesses nothing,
Let him at any rate offer gladly straw,
water and a place.

24. *Straw, a place, water, and, fourthly, kind words —
These at least are never wanting in the
home of the good*

25. One should frankly speak the truth and
express sorrow,
Then he will not be wanting in the duty
of hospitality.

26. Guilelessly, with a glad heart, to the best
of one's power,
Whatever is done that I call duty towards
the guest and stranger.

27. Therefore the Lord personally attended
upon the guests
With the greatest assiduity.

28. Those chance-comers were most fortunate
Whom Lakshmi and Narayana offered the
the gift of their food.

29. Whose food Brahma and other great
beings hope constantly to obtain
Even such food, it is most wonderful, was
available to all,

30. There be those who maintain regarding
this matter,—
Every one is by no means eligible for such
food.

31. Brahma, Shiva, Shuk, Vyas, Narada and
their like,—
Sura, Siddha and all these who roam
freely everywhere

32. Aware of the appearance of Lakshmi and
Narayana at Nabadwip
Hastened thither in the guise of beggars.

33. Who else has power to approach the spot?
Can any except Brahma and the like have
that food?

34. Some said, The Lord's appearance was to
deliver the distressed
Whence He saved the miserable by all
manner

35. Brahma and the other Devas are His
different limbs.
They are by all means the eternal
companions of the Lord.

36. Yet this is His promise for this present
appearance,—
I will give all *jivas* what is obtainable
with difficulty even by Brahma and his
peers.

37. Wherefore, in His own home the Lord
Himself
Gave food to those in distress, for their
deliverance.

38. Lakshmi Devi by herself performed all
the cooking,
And yet with the utmost gladness of heart.

39. Fortunate Sachi observing the conduct
of Lakshmi
Experienced a momentarily waxing bliss

40. Lakshmi performed from early dawn with
her own hands
All household duties, this being her
religion.

- 41 She drew the circle of the *swastika* in
 God's house ;
 With zeal made the pictures of the conch
 and the *chakra*.
- 42 Perfumes, flower, incense, light, sweet-
 scented water
 All requisites for the worship of the Lord,
 she arranged them all.
- 43 Constantly served Tulasi and with even
 greater zeal
 Her mind was bent on the service of Sachi.
- 44 Watching the behaviour of Lakshmi Sree
 Gaurisundar
 Said nothing but was glad at heart.
- 45 Some day Lakshmi clasping the feet of
 the Lord
 Remained constantly seated at His feet.
- 46 Sachi beholds the wonder under the feet
 of her son
 A burning massive tongue of fire of
 extraordinary brilliance.
- 47 Some day mother Sachi perceives a great
 perfume of lotus flower
 At the gate, in the house and everywhere,
 unceasingly.
- 48 In this manner at Nabadwip Lakshmi
 and Narayana
 Lived in disguise and no one knew.
- 49 Then after some time passed the Lord
 Who is all will
 Conceived the wish of visiting East Bengal
- 50 'Then the Lord spoke to the mother —
 Mother, I wish to spend a few days away
 from home.'
- 51 Sree Gaurisundar said to Lakshmi, —
 'You should serve mother unceasingly'.
- 52 Then the Lord, taking with Him a number
 of friends and disciples,
 Started for East Bengal with joy.
- 53 Whoever beheld the Lord as He passed by
 Felt unable to restrain his faculty of vision.
- 54 On beholding Him the women said, 'Who
 has such a Son
 Is blessed in her birth ; we do obeisance to
 her feet.
- 55 'That fortunate maiden who has obtained
 such a husband,
 That chaste lady, is blessed in being born
 a woman'.
- 56 In this manner all men and women who
 beheld Him on His way,
 Praised Him repeatedly with great
 satisfaction.
- 57 The Lord Whom the celestials long to
 behold
 Any and every one saw by His mercy.
- 58 In this manner by slow degrees Gaurisundar
 Came to the bank of the Padmavati in
 a few days.
- 59 The current of the river Padmavati is
 very charming,
 Her bank is the finest, as if full of groves.
- 60 On seeing Padmavati the Lord with great
 zeal
 Bathed in her water with His followers.
- 61 Fortunate Padmavati from that day
 Became fit to sanctify all the worlds.
- 62 The river Padmavati is a very beautiful
 sight,
 With most captivating wave, bank, stream.
- 63 After beholding Padmavati the Lord with
 great joy,
 Took up His residence there, by her good
 fortune,
- 64 In the same way that He sported in the
 water of the Ganges
 With the utmost enthusiasm in the
 company of His disciples ; —

- 65 Padmavati had now the self-same good luck.
The Lord sported in her water every day
- 66 Gaurechandra made His way into the country of Banga
By that good luck East Bengal is blessed to this day.
- 67 Gaurechandra stayed on the bank of the Padmavati
The tidings filled all the people with great joy.
- 68 'Nimbi Pandit, Crest-jewel of Professors,
Has arrived, was soon noised in all directions.
- 69 All the fortunate Brahmans of the country
Immediately presented themselves bringing the requisite offerings.
- 70 All of them on arrival making obeisance to the Lord
Began to declare with great humility,—
- 71 'By the appearance of very great good fortune of us all
It is that Thou hast made Thy most auspicious advent into this country.
- 72 'Carrying with us wealth, profession and all dependants
To Whom we should betake ourselves to Nabadwip for study
- 73 'Even such Treasure without our effort God Himself,
Has actually brought to our own door.
- 74 'Thou art the manifest embodiment of Brihaspati himself,
There is no other Professor like Thyself.
- 75 'The example of Brihaspati is not worthy of Thee.
Thou art part-manifestation of the Divinity Himself; so, indeed, it seems.
- 76 'How else, unless it be the Lord Himself, such learning
Is ever possible in any, that captivates both mind and conduct?
- 77 'At this moment this is our prayer to You,
'Be pleased to make the gift of a little learning to all of us'.
- 78 'As some distant memorial of Yourself, listen, Jewel of twice-born,
All of us study and teach with the help of Your annotation.
- 79 'Make us all directly your disciples also,
May Your fame endure in all the worlds'.
- 80 Smiling the Lord encouraged them all to hope
And manifested His pastimes for a while in East Bengal.
- 81 By that high fortune to this day in East Bengal
Male and female join together in chanting the *samkṛitan* of Sree Chaitanya.
- 82 Only at intervals certain sinners making their way thither
Ruin the people by accepting their homage for themselves.
- 83 For the purpose of filling their belly all those sinners
Call some of themselves Raghunath.
- 84 Certain of the sinners giving up the *samkṛitan* of Krishna
Have themselves sung as Narayana.
- 85 Whose condition we find to change thrice in course of the same day
With what face can such a wretch have himself sung
- 86 In Radh there is another big Brahman devil,
A cannibal at heart, who merely wears the the mask of a Bipra,

- 87 That sinner makes himself be called Gopal,
Wherefore all call him Jackal
- 88 But more miserable is that wretch
Who styles as Ishvara any other except
Sree Chaitanya Chandra.
- 89 This truth do I declare on my word with
uplifted hands, —
Gauranga Sree Hari is the Lord of the
infinity of worlds,
- 90 By the mere recollection of whose Name
all bonds wear off
Even by remembering Whose servant there
is victory everywhere.
- 91 Lo ! Whose glory is sung by all the world
Serve the feet of such a Lord giving up
all evil ways ?
- 92 In this manner Gaurachandra, Holy Lord
of Vaikuntha,
Makes merry in the country of Banga,
tasting the sweets of learning.
- 93 The Lord formed a mighty association of
the learned in Banga,
And went about delighting in the sight of
Padmavati.
- 94 Thousands of disciples were made on the
spot
There was no knowing who were those
that studied under Him and where.
- 95 All the residents of Banga came fast on
hearing the report,—
We will go to the spot to study under
Nimai Pandit.
- 96 The Lord expounded favouring all with
His auspicious glance
That every one became learned in a couple
of months.
- 97 Hundreds of persons gaining title
Return home, more arrive after hearing
from them.
- 98 In this manner indulging the sweet taste
of learning the Lord of Vaikuntha
Stayed in the country of Banga, immersed
in the mellow quality of knowledge.
- 99 Here at Nabadwip Lakshmi the Divine lady
by separation from the Lord
Is grieved at heart speaking to nobody.
- 100 The Devi constantly serves another.
There is no taking of food since the departure
of the Lord.
- 101 She accepts food only in name,
Intensely pained at heart by separation
from the Lord
- 102 Cries the whole night by herself
And Lakshmi never feels peace of mind
- 103 Unable to bear the separation from God
Lakshmi wished to go to the presence of
her Lord.
- 104 Leaving on earth a body resembling
her own
She proceeded to the side of the Lord,
carefully avoiding observation.
- 105 Claspings to her heart the lotus feet of the
Lord
In the state of meditation Lakshmi made
her glorious exit to the bank of the Ganges
- 106 The grief of Sachi I cannot tell.
Wood itself melted to hear the cries of
mother.
- 107 I cannot describe all the movements of
her grief,
Wherefore I have briefly referred to it to
keep to the thread of the narrative,
(To be continued)

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SREE SAJJANATOSHANI

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NO. 3

Thakur Bhaktivinode

[By Prof. Nishi Kanta Sanyal, M. A.]

THE anniversary of the birth of Thakur Bhaktivinode is drawing nigh and we hasten to pay our humble tribute of reverential homage to the great pioneer of the movement for the resuscitation of pure service of the Supreme Lord in this benighted age.

The labours of Thakur Bhaktivinode have prepared the way for making the Shastras intelligible to an important section of the people of this country who have received the modern Western education. This section have been steadily drifting away from the spiritual traditions of the country that are treasured in the Shastras. The revival of Sanskrit learning under the patronage of the British Government has been accompanied by an extensive and organised effort to interpret the Shastras by methods denounced by the scriptures themselves. The methods employed by the empiric scholars of the West and their disciples in this country for understanding and interpreting spiritual truth the

light of the accumulated experience of the phenomenal world required badly to be confronted and controlled by the interpretation recommended by the Shastras themselves. Thakur Bhaktivinode was the first Indian possessed of the higher Western culture who was seriously impressed with the necessity of making the attempt. He devoted to the task the energies of a life time.

The crucial difference between the empiric method favoured by the inductive school and that recommended by the Shastras consists in the fact that the latter deny totally the competence of the human understanding unassisted by light from above to approach even the fringe of the question of the ultimate reality. This assistance from above is always available to one who clearly realises the absolute necessity of such aid. A person who has himself received spiritual enlightenment is alone in a position to explain its *rationale* to the un-enlightened. The actual attainment of the spiritual vision is always

conditional on sincere submission to the devotee for undergoing the necessary preliminary training for the realisation of the unknown. This training is not the outcome of the idle dream of a visionary. It is the eternal life itself in which there is no dividing line separating theory from practice as is the case with life in this mundane world. The training itself holds the germ of the eternal life. One who accepts the training in the right spirit qualifies the way for the progressive attainment of the eternal life by clearly defined stages. The germ has to be carefully nursed in order to enable it to grow and fructify.

This phenomenal world provides the environment for the spiritual training of humanity. Herein consists the value of human life. The empiric scholar puts the cart before the horse by trying to subordinate the spiritual to the temporal. It is the phenomenal which has to be accommodated within the spiritual. The human mind, which is our instrument for the acquisition of worldly experience, itself requires to be equipped with higher faculties for being enabled to function on the spiritual plane. The empiricist is compelled by the very nature of his activities to observe a hard and fast line of demarcation between theory and practice. He thinks that it is possible to acquire a real idea of the spiritual life by means of the human intellect without spiritual pupilage under a devotee. An unbeliever, according to the empiricist, has an equal right with the faithful to entry into the realm of the spirit. This is no doubt true and possible in regard to the activities of this world where the limitations that separate theory from practice are real. But these limitations are not, as the empiricist evidently supposes they are, the necessary condition of all existence. It is these limitations which in fact constitute the unwholesomeness and unreality of the activities on the physical and mental planes. The reality and absolute wholesomeness of the Spiritual plane is characterised by the total absence of all disruptive limitations. There is no knowledge on the spiritual plane that is not also identical with life itself.

A concrete instance will help to make the above position clear. It is contended by the empiricist that it is possible for a person to master the principles of morality intellectually, practising them. He contends that it is similarly possible for everybody to understand the nature of the eternal life without possessing it. The Shastras deny this. They maintain that the understanding of the nature of the eternal life is identical with the actual realisation of such life. The theory that unrealised knowledge of the eternal life is possible is self-contradictory and most mischievous in its practical consequences.

Morality is a delusion and a snare unless it is part and parcel of the higher life. The so-called moral code manufactured by human ingenuity to perfect the inherently unwholesome condition of this world is as a matter of fact inapplicable to the actual circumstances of worldly life and is ruthlessly disobeyed in practice. The transparent fiction which tries to explain the anomaly by drawing a distinction between principle and law may satisfy casuists but cannot really convince any one who is actuated by a sincere desire to find the truth. And we know to our cost that an elastic conscience soon learns to cast away all moral scruples. The fiction of principle as opposed to law is really put forward by its advocates as a counsel of despair and amounts to avoidance of the recognition of any regulative principle at all. The unprincipled judgments of individuals which are found to differ, are therefore made the final authority in all matters.

As a matter of fact the moral principles that are recognised by the good people of this world are not substantive but derivative categories. They point dimly to the absolute. They have their substantive existence in the spirit. The mind and body by their very nature are opposed to morality but find it impossible to completely get rid of the moral faculty.

The principles of morality have their proper location on the spiritual plane. The devotee of God is the only truly moral person. Those whose

affinities are all with this mundane world may caricature and not realise the moral life. The successful exponents of morality of this world are not always found to be flawless in their private conduct. This duplicity or want of correspondence between conduct and profession is denounced by the Shastras as being the specific obstacle in the way of realisation of the spiritual life. Those who suppose that the spiritual life which is necessarily and substantially moral can be understood and imported by a person with the least taint of immorality, only deceive themselves and their willing dupes.

Thakur Bhaktivinode expounded the philosophy underlying the eternal function of our tiny souls and lived and made his followers live the life that he advocated. It is very difficult for confirmed sceptics like modern empiricists to believe fully the last part of the statement. That by following the Shastric methods of listening devoutly to the exposition of the scriptures after convinced and formal renunciation of the right of exercising the individual judgment during the process except for trying to understand the scriptures in the light provided by themselves and by the explanations of the good preceptor, and by striving simultaneously to act up to the new convictions thus imbibed, the life eternal can be realised even during the worldly sojourn happens to be a prospect that is almost too good to be believed by the commonsense of an Epicurean Age whose energies are wholly engrossed by the struggle for material existence.

The present Age affects not to believe in profession but prides itself on its scrupulous regard for accomplished facts. The life that is actually led by the followers of Thakur Bhaktivinode is open to the inspection of every body. They are imploring and persuading all persons, without distinction of caste, creed or colour for making the first-hand acquaintance of the spiritual life they are striving to live to convince themselves by the evidence of the senses, so far as this is possible, of the truth of the fact that the method is a really effective one. They only crave for a little

patience on the part of those who are persuaded to put themselves in actual touch with their life. Spiritual living is too complex and vast an affair to be grasped by the ordinary human understanding and as such necessarily possesses the quality of more than fully satisfying the honest and patient enquirer to the extent of his capacity.

Those who object to the external forms of the life lived in the various monasteries that have been set up by the followers of Thakur Bhaktivinode on the ground that mediaeval forms of living require to be modified to suit the changed conditions of modern times, should remember that the difference between the external form and internal principle which is natural in the case of the changing activities of this phenomenal world may not hold good as regards spiritual practices in which both the form and the principle are living things that remains ever fresh and wholesome without suffering any change. The facts that transcend the events of the phenomenal world require to be actually *experienced* in order that one may be enabled to believe in their very existence. The Great Acharyya who is the present head of the movement of transcendental service of the Lord, as spiritual successor of Thakur Bhaktivinode, has been indefatigable in multiplying opportunities of actual contact between the pure devotees and the general public by the establishment of training centres of novices in different parts of the country, and by promoting earnest discussion on the subject both in the press and on the platform by means of journals and publications and a preaching mission carefully organised on a magnificent scale. This accomplished fact demands reasonably enough the serious attention of all enquirers of the problem of life. The reward that is promised by the Acharyya to everyone who gives a reverent and patient hearing to the words of the preachers of the mission is nothing less than actual and speedy realisation of the life eternal that is announced by all the scriptures as the natural condition of all souls in the state of grace.

Public lectures and other devotional functions

are being organised specially by the Gaudiya Math of Calcutta to obtain a hearing for the message of Thakur Bhaktivinode on the occasion of the anniversary of the Thakur's auspicious appearance in this world. The attainment of the spiritual life can alone really solve all the problems of our temporary existence. But the solution comes from above and in forms that have the least chance of being recognised by those who are enamoured of their own particular plans for the amelioration of the lot of fallen humanity. The variety of worldly wisdom effectively prevents the vision of the Absolute even when He chooses to present Himself to our view. A spiritual Acharyya is not human but Divine as no one who is not specially elected by the Supreme Lord can have the power of saving the fallen. Thakur Bhaktivinode is no other than the potency of Sri Gour-sundar Himself and as such is the Divine essence in the plenary sense. The individual souls of men are dependent through eternal existences and must not be confounded with the spiritual

Acharyya who is the inseparable counter-part of the Lord Himself appearing in the human form to help the free will of our souls in the attempt to be delivered from the bondage of the flesh. Only those who sincerely realise the necessity of Divine aid made available through such spiritual guides for regaining our lost spiritual state, will be in the position to approach the subject with the patience and seriousness that are necessary for overcoming otherwise insuperable difficulties that are sure to be put in our way by the convictions, prejudices and vanities of our worldly nature to prevent the realisation of the Truth. Thakur Bhaktivinode and Thakur Bhakti Siddhanta Saraswati are such spiritual guides mercifully sent into this world by the Supreme Lord Himself to help us in regaining the eternal service of the Lord if we choose to avail ourselves of their help. The Shastras assure us that if we lend our ears to the Acharyya with the sincere desire of seeking Divine aid we should by the mercy of the Lord, be enabled to find what we really seek.

The Divine Message of Love

[BY PROF. NIMANANDA DASADHICARY SPYATIRTHA, B.A., B.T.,]

IN our vocabulary we come across two words — Prem and Kam. The English equivalents for these two words are 'transcendental love' and 'mundane-lust' respectively. There is a general tendency to confuse Prem with Kam. And considering the sameness in their outward character, such confusion is inevitable. But a little reflection will disclose a heaven and hell difference between them. Prem is divine and Kam is hellish. In a beautiful passage in Sri Chaitanya Chaitamrita the distinction between them has been shown in a most happy and felicitous way. The passage runs thus—

Kam is the desire to please the senses of one's own ;

And desire to please those of Krishna by Prem is ever known.

So wherever there is the desire to gratify our senses there is lust, and wherever there is the desire to gratify the senses of Krishna there is love.

Preachers of Divine Love have made their appearance on this earth at different times. The comparative study of their messages of Divine Love discloses differences among them. This difference is of course due to the difference

in the spiritual evolution of different peoples. As such, the followers of one need not quarrel with those of another. But at the same time when spiritual fitness is taken into consideration there is always the possibility of an individual or a race to be converted to the faith of another. A careful comparative study of all these Messages of Love will establish the *superiority* of Chaitanya's above all others. Chaitanya's gift in this respect will be found the highest.

Love, for its purity, depends upon the purity of one that loves and one that receives it much in the same way as fire, for its pure flame, depends upon the quality of the fuel. It is plain that we are to love God. But we should know what God is and what we are. We note differences of opinion on these problems. From what has been discussed before in these columns it seems that Mahomedan and Christian conceptions of God are rather hazy. They require us to believe in a personal God and that is all. But a mere belief in the personality of Godhead is not enough to strike the love chord of our heart.

The God of the Bible and of the Koran always appears before His servants in His Divine Majesty. He is an almighty judge ever seated on high, always ready to punish their wrongdoings and reward their good ones. His attendants stand in awe with a feeling of great humility at a respectable distance ready to obey His behests. The Christian conception of the Fatherhood of God does, by no means, remove this awe from the heart of His son. Subject to such a relation love for the Lord is prompted more by the feeling of gratitude than by the spontaneity of the heart. Such Love is therefore to be characterised by a high degree of indifference on the part of the servant.

With regard to what we are the Christian and the Mahomedan conceptions as has been shown before, are equally imperfect. The Mahomedan who or the Christian soul, in his

highest spiritual evolution, is not able to get rid of the material hold on him. For such adulterated self it is not at all possible to culture love in the transcendental plane of consciousness. Culture of love with reference to the experience of our mundane existence cannot claim for it the altitude of transcendental love.

In all religious scriptures it is found that our clinging to things of this earth incapacitates our soul to culture Divine Love. In the Bible we read "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof. But he who doeth the will of God abideth for ever."

"He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me."

These unmistakably show that love for the things of the world is not Divine Love ; and so long as a heart is vitiated by such kind of love it cannot conceive Divine Love.

Is love for things of this world then a most vicious thing ? - Certainly not. Christ does not mean to say this. What he, along with other teachers, condemns most is our attachment to them for their sake or for our own enjoyment. For he says in another place "Whosoever shall do the will of my Father Which is in heaven, the same is my brother, and sister, and mother." While love bestowed on our father as father is unholy, love bestowed on him as His servant is not so. In the same way while hankering for gold for its own sake is abominable, hankering for it as an object of offering to Him is holy. In Divine Love all are accommodated. Our every action, our every occupation with their reference to our service for God, however low they may be, are divine. The greater the affinity felt for God the less the affinity to things of the world,

Now this perception of things in their reference to Divinity, or, in other words, the perception of spirit without reference to matter that veils it is impossible if the perceiver has not already freed himself from the hold of matter. Adulterated self like the rhoa or the soul is sure to bring down the Divine Love into his own plane of consciousness for culture in consequence where of the Divine Love cannot show herself in her full beauty and grandeur.

But the Vedic conception of our self as jivatma carries no such imperfection. He is all spirit and hence he can culture transcendental love.

It has been hinted above that variations in the conception of Divine Love correspond with variations in the spiritual evolution of man. Divine Love is a thing of self-manifestation and not of acquirement. It descends from high according to our fitness. We receive what we can hold and not what we cannot. Religious teachers are the medium through which these messages of Divine Love are communicated to us.

In the Vedas we find that God first appears to us in the form of the Sun as the giver of light, of Indra as the giver of rain, of Ganesh as the god of success, of Lakshmi as the goddess of fortune and so on. Worship of God as the giver of this and that practically amounts to the worship of those gifts which He makes. In all these cases affinity to god has been actuated more by what He gives than by His own self. This is another shape of non God or manumon-worship. Love that is offered to Him as a price for the fulfilment of, or for gaining a selfish end, it is not love but a trade. It is lust. Lust hinders the cultivation of Divine Love. Next we notice in it another higher stage in the conception of Divine love in which one God appears to us as the object of our worship. All gods and goddesses, wielding different powers, merge in Him as His agents. Of the Love felt for Him in this stage there are five gradations. Love

manifested in each of these gradations has a speciality of its own which distinguishes Love in one gradation from that manifested in other gradations. They are Shanta, Dasya, Sakhya, Patalya and Madhura. In two and a half of these 'Rasas' God in the form of Narayana is worshipped and in this plus the other two and a half 'Rasas' God in the form of Krishna is worshipped. Narayan has a Majestic form having four hands carrying Sankha (conch serving the purpose of a trumpet) in one, a Chakra (a sharp weapon in the form of a disc) in the second, Gada (club) in the Third and Padma (lotus) in the fourth and wielding all the attributes of the Divinity such as subtlety, omnipotence, omniscience, omnipresence etc. To such a form the devotee approaches with great humility and stands at a respectable distance to obey His behests and most gratefully receives what He is pleased to confer on him. And in all these five God reveals Himself to His devotees in His transcendental form of Krishna Who is an ever-smiling, playful pastoral lad of exquisite beauty — a perfect human form—wearing a wreath of wild flowers around His neck and carrying in one hand a flute and in the other a stick. His Divine Majesty, now appears fully eclipsed by His juvenile suavity. There is now nothing awe-inspiring in Him that impedes spontaneity in the affection of His devotees for Him.

The plane of spiritual consciousness in which cultivation of Love for Narayan is possible is Baikuntha and the other in which that for Krishna is possible is Goloka. Hence these two classes of culture are designated Narayan Pujan and Krishna-Bhajan.

The five stages of love mentioned above are as follows :—

Narayan-Pujan.

(1) **Shanta Rasa**—It is a neutral state in which the devotee does neither feel any affection for Narayan nor has any attachment to the world. He offers Him love in the manner

sanctioned by the scriptures. The indifference of the servant to the Lord is the chief characteristic of this stage. Sages like Sanak Sanatan etc. are the prototype of this class of devotees.

(2). **Dasya Rasa**—The devotee in this stage approaches God as His servant. He with great humility prostrates himself before Him and is ever ready to carry out His commands with a degree of affection. Affinity to God now shows itself in the form of affection. This beginning of affection marks this stage of love. Garuda and Hanuman's Bhajan falls within this category.

(3). **Sakhya Rasa**—In this stage the devotee approaches God as His friend. This is again subdivided into two stages—Gaurab-Sakhya Rasa and Visrambha-Sakhya Rasa. The former brings Narayan-Pujan to a close. The characteristic of this stage of love is that while approach to God is made as His friend it is made with a feeling of deference. Arjuna represents this class of devotees.

2. Krishna-Bhajan.

Love in the stage of Visrambha-Sakhya Rasa marks the beginning of the speciality of Krishna-Bhajan. The devotee in this stage approaches God as His equal. The feeling of inferiority is now absent. He plays with Him, sleeps with Him and can not remain without Him. While playing they lay a wager such that the winner will have to be carried on his shoulder by the other party. When Krishna loses, He is compelled to carry the winner on His shoulder. Sridam and Sudam represent this type of devotees.

(4) **Batsalya Rasa**—In this stage God is worshipped as son. The servant now considers himself as the parent of the Lord Who receives from him parental love and care. Indifference on the part of the servant which was hitherto unavoidably associated with the service rendered unto the Lord is now not possible. The Lord, now a restless playful child, demands

constant care and vigilance of His parent who must be now all attention to Him ministering to His wants. They should feed Him, dress Him, give Him medicine when ill, lull Him to sleep, and watch over Him while asleep. Such is their love for their Son that their mind is wholly occupied with thought for Him. They think nothing and do nothing that is not for their Child. They apprehend danger for Him where there is none and think Him lost when He goes out of sight even for the twinkling of an eye. They chide Him and threaten Him when found doing wrong and becoming anxious lest their child should be too much frightened take Him in their lap and kiss Him. The service of the servant thus claiming a superior position over his Lord becomes a complete one. The service of Nanda and Yasoda falls within this category.

(5) **Madhura Rasa**—This is the highest stage of love. The devotee now approaches God as His Consort.

The conjugal love that obtains here is but the perverted reflection of the love manifested in this stage. The distance between the servant and the Lord which is distinctly visible in Shanta and Dasya, indistinctly visible in Sakhya and Batsalya stages now becomes extinct. The servant and the Lord are now one. The servant serves her Lord with everything, and above all, with her body she lives for her Lord and dies for Him. There is nothing which she cannot do to make Him happy. His weal and woe are her own. She does not know how to enjoy a thing if that is not a cause of enjoyment for her Beloved. She enjoys to see Him enjoying. She takes delight in putting on an ornament if this pleases Him. She most delightfully welcomes death if it be a service unto Him. Such is the selfless love displayed at this stage. Sri Radhika and the other Gopis represent this type of votaries. Hence this love is also known after their name as Gopi-Prem. In Chaitanya Charitamrita a most beautiful passage occurs

which most *felicitously* enunciates the principle of love embodied in Gopi-Prem.

It runs as follows—

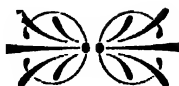
Our pain we mind not,
We desire Him happy—
Our aim is Him to please :
If causing us the pain,
The most He is pleased,
That pain is our highest pleasure.

When Krishna had gone to live at Mathura leaving the Braja-Gopis in Brindaban the latter became greatly overwhelmed with the grief, Sri Radhika is purported to have consoled Her lamenting friends in the above manner. She means to say that if their Lord take delight in deserting them and if this desertion is to cause their death, they should most delightfully welcome it. They prefer His enjoyment to their life.

The stages of love above described cannot be met here on our earth. The love that exists here between a lord and his servant between two friends, between a mother and her son and between a husband and his wife is but a perverted reflection of this Divine Love. Our love is never free from the element of self-seeking. We love our son not as much for his sake as for the sake of our own. In the same way in our conjugal love the wife does not seek the enjoyment of her husband only. In every such display of love both parties have the reason of their own senses being gratified. It is not selfless and it cannot be so.

In a Purana a story is narrated to demonstrate the highest principle of love embodied in *Gopi-Prem*. One day Narada came to Krishna and wanted to know as to who loved Him the best—Rukmini (His married wife) or Radha. Thereat Krishna most willingly remarked, saying, “Radha-Prem was an ocean and Rukmini-Prem was the water held by a cow’s foot-print.” Narada demanded a proof of it, whereupon Krishna hit on a plan and advised Narada to approach both Rukmini and Radha and to beg of the washings of their feet, on the ground that He was ill and that He could be cured only if He drank the washings of their feet. Narada first approached Rukmini who startled to hear it and fled to the corner of her temple in great humiliation. He next approached Sri Radha who, on hearing it, acceded and bade him go to Krishna as fast as he could, lest some ill should befall Him. Krishna told him that Rukmini looked upon the task as hellish, whereas Sri Radha took it as an opportunity to serve Him not minding at all if such services were damned with eternal hell for Her.

Sri Chaitanya Mahaprabhu mainly preached this highest love on Gopi-Prem which was hitherto found only in the scriptures. He cultured it Himself and called upon others to do it. It is through His grace that we get a clue to it. Chaitanya’s gift in this respect must be deemed the highest gift to mankind. We do not know if we are yet in a position to appreciate this gift of His.



Sri Sri Adwaitacharyya

[BY S. BHABABANDHACHARI DAS ADHICARY, B. A.]

SRI Adwaitacharyya Prabhu is Maha Vishnu Himself who is said to have been the first material cause of the universe. So he is the same with the Godhead. The Spiritual Eternal form of Vishnu is the beginning of all and He Himself has no beginning. There is none with whom His paternity may be established, yet to develop the "Batsalya Rasa" (the chief characteristic of which is affection) and to develop the transcendental sentiments of the devotees of Batsalya Rasa, He, being the Father of all, makes appearances as the Son of His own devotee. Sri Adwaita Acharyya Prabhu appeared before the ordinary mortals at a very auspicious moment in the family of Kuber Misra in the village of Nabagram near Sylhet.

A story runs that once Guhyakeswar Kuber worshipped Shiva. Mahadev being pleased at his devotion asked him to pray for a boon. Kuber with sincerest devotion wanted Shiva as his son. That Guhyakeswar Kuber is Kuber Misra and he is the reputed father of Adwaita Prabhu who is the manifestation of Sada Shiva. As he is the same with the Supreme Lord so he is Adwaita and engaged himself in the practice of devotion, so he is Acharyya.

Acharyya Prabhu led the life of detachment from the world that is proper to a house-holder with the object of teaching the people the difference between superficial and real detachment by his example. He accepted Paramhansa Madhabendra Puri as his spiritual guide and thereby taught the people the necessity of taking as spiritual guide one who is a true Vaishnav.

Sri Adwaita Acharyya Prabhu is the Divine Teacher of Spiritualism. He had two other names 'Mangal' and 'Kamalaksha.' After the death of his parents he went to Sri Brindaban and engaged himself in worshipping Sri Krishna; then realising the time of his appearance at Nabadwip he returned to Shantipur. The people of Shantipur raised necessary dwelling houses for him with great delight. The influential men of the place wedded him to Sree Sita Devi the daughter of Nrisingha Bhadhuri and endowed with all the rare qualities, and made him reside there. Yogamaya manifesting herself as Sita Devi became the consort of Adwaita Acharyya. At this time there was dearth of devotees everywhere. The people were given to worldly enjoyments and useless

learning. Acharyya Prabhu noticed this and was much aggrieved. There were a few devotees such as Sribas Pandit and others in Nadia who engaged themselves in worshipping the Godhead and passed their time in the performance of the Kirtan of Krishna. Acharyya Prabhu possessed a house near the residence of Shribas where he taught his pupils. He felt sympathy with the people gone astray from Lord Krishna and cried at their miseries. With his prayer for introducing the religious teachings belittling this controversial age, the proper time for the auspicious appearance of Sriman Mahaprabhu came. Sri Adwaita desiring His appearance worshipped the Lord with offerings of Ganges-water and *Tulasi* and called upon Him in anguish with deep roars that rang through the Universe. At a very auspicious moment Lord Gauranga Who is identical with Sri Krishna the Absolute Personal Godhead appeared at Sri Mayapur in Nabadwipa on the lap of Sachi Debi in the house of Sri Jagannath Misra. Sri Adwaita was at Shantipur at this time. Thakur Haridas, the Acharyya of the Name of Sri Hari, was also there. Both of them passed the whole night resplendent with the light of the full moon of Falgoon in dancing and chanting Kirtan. The Acharyya Prabhu kicking at all the obstacles that stood on his way, practised and preached

unalloyed devotion to Sri Krishna and thereby rendered real, undying and non-evil producing service to everybody. Eradicating the pedantic World's belief he began to deliver to all ears the glory of the Absolute Truth by simultaneously practising and preaching the same. He had offered with great reverence the plate containing oblations to his departed father to Thakur Haridas born in a Yayata family, deeming him to be superior to millions of pseudo-Brahmans, thus proclaiming his devotion to the practice of the Truth "Sadachar." Sri Adwaita Prabhu got for sometime Sri Biswarup, the elder brother of Sri Gaur Sunlar, who was about to renounce the world, as his associate. He taught the principle of unalloyed devotion in his expositions of Srimad Bhagabat Gita, Srimad Bhagabatam and other religious books accepted by all sincere followers of the Absolute Truth, in order to reinstate fallen souls to their real and true position. After his elder brother's renouncement of the world, Sri Gaursumdar continued to attract the people in His infancy and boyhood by His transcendental displays. One day He absolved Sri Sachi Devi from sin committed against a Vaishnava by making His mother apologise at the feet of Sri Adwaita while he was in the exclusive state of meditation. Call for chanting Sri Hari Kirtan now met with response from all quarters. As at

the confluence of the sea all the rivers flowing from innumerable directions meet, so Sri Nityananda, Sri Haridas and other devotees came from different quarters and met at the feet of Sri Gauranga. Realising that his desires had attained success the joy of Acharyya Prabhu knew no bounds. He also met Sri Gauranga at an auspicious moment. Acharyya Prabhu used to adopt diverse plans to induce Sri Gaur Sundar to make Himself known. One day he fled away from Nawadipa and hid himself in Shantipur. Sri Gaur Hari showing the energy of the Godhead sent Ramai, brother of Shribas, to Shantipur for Sri Adwaita Prabhu. He came with his wife accompanied by Ramai but sent information that he did not turn up and hid himself in the house of Nandan Acharyya. He resolved within himself,—"My Lord taking me to Himself places His feet on my head to day I shall realise that He is my Lover and truly He has come." His desires were crowned with success immediately. The Omniscient Lord took him to His house and placed His feet on his head. At this time he prayed for the boon, "May those who are mad with pride for knowledge, wealth, pedigree, burn with 'Tritapa' and may all those who are insignificant, humble, devoid of pride, no matter whether they are women, Sudra or ignorant, and make it their business to sing the glory of their Beloved, never seeking worldly honour,

be rewarded with the gift of devotion to the Lord and may very humble people also dance with great joy at the Name of Sri Hari." The Lord granted his prayer before all present. The whole Universe resounded with sounds of joy which pervaded the spaces, emanating from numerous voices. The Acharyya Prabhu who is one of their manifestations shared in the innumerable *lilas* of Sri Gaur Sundar and Sri Nityananda. At one time Acharyya Prabhu began to expound Joga basistha apparently with the object of establishing the superiority of 'Mukti' to 'Bhakti' hiding His real feelings on the subject. At this Sriman Mahaprabhu showed his wrath and began to actually beat him. This promoted the flow of the great joy of those days. It did not last long. Sri Gour Sundar renounced the world and became a 'Sannyasi'. His first begging was at the house of Sri Adwaita. He halted in his house for some time being pleased to accept the service of Sri Sachi Devi, and then left for Nilachal. Sri Acharyya Prabhu wanted to follow Him, but Sri Gaur Hari dissuaded him and engaged him in preaching the Absolute Truth in Gauda (Bengal). The Lord of Sita acted up to his orders. The devotees of Gour Hari used to go to Shrikshetra every year at the time of the 'Car Festival' and spent there four months in attending upon the Supreme Lord. It was a solace to them all.

Thus they used to spend a few months of the year at Nilachal during the Car Festival. One day Acharyya Prabhu invited Sriman Mahaprabhu at his residence in Nilachal and he thought within himself 'If the Lord comes alone today I shall serve Him to my heart's content without any anxiety'. The Lord who fulfils the desires of the devotees, came alone at noon! Immediately after His arrival, it began to rain heavily with hail and storms. So none other could turn up. Acharyya Prabhu with his consort served Sriman Mahaprabhu with great delight and to their hearts' content, Sriman Mahaprabhu chanted glory to Sri Adwaita in numerous ways. He in reply said "All my energy emanates from devotion to You. May You give me this boon.—"You will not leave me any time."

In Shrikshetra one day the Supreme Lord asked His dear devotee Shribas, "What sort of Vaishnab you think of Adwaita?" Shribas replied, "Like Shuka and Prahlad". On hearing this the Lord became very angry, gave a smart slap on the cheek of Shribas and said "What do you say, Shribas? Are you bold enough to compare Adwaita to Shuka and Prahlad? You uttered cruel words to My नादा. You aggrieve me much." Saying this He took the lamp-stand standing by and was about to beat him. Our

Acharyya Prabhu was near at hand, He instantly caught hold of Sriman Mahaprabhu and prayed Him to pardon Shribas. Mahaprabhu's wrath was mitigated. He took his seat, began to chant the glory of Sri Adwaita firmly and said, "Shuka and others are his boys. All took their birth after him. This Appearance of Mine is for him. Who knows his glory?" Shribas begged apology falling at the feet of Sriman Mahaprabhu, and said "Lord, if You do not make it known, who can know the glory of Sri Adwaita? Today I am benefited by Thy teachings." Once after the Rathjattrar Car Festival Sri Adwaita worshipped Sriman Mahaprabhu with offerings of flower and *tulasi*; Mahaprabhu too worshipped Adwaita Prabhu with the remnants of flower and *tulasi* left over at the plate by chanting this *mantra* "Whoever Thou art 'Thou art He'"—**योऽसि सोऽसि** Sri Adwaita Acharyya had six sons. Their names are: Sri Achyutanauda, Sri Krishna, Sri Gopal, Bala Ram, Swarup and Jagadish. Among them only the first was a true devotee of Sriman Mahaprabhu.

Sri Gaur Sundar appeared at the call of Sri Adwaita Prabhu. His work being finished He left for His own 'Dham' (transcendental abode). His associates too disappeared. At the due moment Sri Adwaita Prabhu also departed from this world.

Doctrines of Sri Chaitanya

. (II)

. [BY PROF. NISHI KANTA SANYAL, M. A.]

THE revealed word of the Veda communicated by the transcendental teacher to the disciple who is seriously prepared to listen to his utterances in the spirit of complete submission can alone convey the Absolute Truth, i. e., Itself, to souls with unlimited capacity of receiving the truth.

This, says Sri Chaitanya, is the fundamental teaching of all really spiritual scriptures. Let us try to understand a little more fully the implications of the above. It assumes that the Veda or revealed knowledge exists in this world; that transcendental teachers are available on this mundane plane; that we can have no access to the Veda except by submissive listening to the uttered words of the transcendental teacher.

I have called these 'assumptions.' But they may also with equal truth be described as necessary corollaries of the Absolute position itself. In fact once the existence of the Absolute is really admitted and the impossibility of the ascending process to attain It is fully recognized we are really left completely to Its mercy as regards the initiative. We can no longer make

any conditions. We are compelled by the principle of consistency to allow Truth Itself to lay down the method of Its appearance to us.

But do we really possess the capacity of receiving the Absolute even if It chooses to appear before us in any form? It follows from the connotation of the Absolute that although we certainly do not possess the capacity at present we are necessarily endowed with it as soon as the Absolute chooses to appear to us. It is this which is described by the theologians as 'causeless mercy' of the Absolute which alone can necessarily remove our ignorance regarding Itself. There is no other alternative.

But is it really possible to lay aside the ascending process and the faculties concerned therewith? No. That is neither possible nor necessary. What is required is to adjust them to the new angle of vision. Or, in other words, they have to be subordinated to the transcendental.

If we kill our faculties we are left without the means of receiving the Absolute when It makes Its appearance. It is necessary to keep them fit. But

we must not misunderstand this function also. We must not allow our faculties to guide themselves. It is really at this point that the all-important question of the nature of the spiritual function arises. There would be no service to perform in this world if our existing faculties have no place in it. Spiritual services is thus seen to be a perpetual subordination of our faculties to be Absolute. But unless and until the Absolute

Itself shows us the way we can have nothing to do spiritually.

We can have no hesitation in accepting the lead of the Absolute if It be really the Absolute. That which is capable of satisfying fully all the demands of all our faculties is not likely to be really unacceptable to anything short of, not clever, but dense perversity. I call such perversity foolish for the reason that it happens to be opposed to Truth. Even foolishness Itself becomes inexcusable and degenerates into sterile perversity if it is left without the direct guidance of the Absolute. Such foolishness shuts out the Absolute permanently and is, for this reason, suicidal. Because the Absolute is the very stuff of our soul. That which lives and thrives on anything else has no value for the soul.

All the difference that splits up humanity into an endless number of warring camps is due to the failure to grasp the necessity of following the direct lead of the Absolute in all cases.

But our wish will not automatically provide us with such lead. It is necessary for our wish to be really effective. The Absolute will never appear if we simply wait for it. We must begin an active search for It by means of all our faculties. The moment we are inclined to begin this search the transcendental teacher is really approached in the really submissive way. He is the embodiment of 'Cause-less' Divine mercy and of himself appears in the heart of artless seeker. As soon as he makes his appearance we obtain his unerring guidance in the search of the Absolute. This search is the only form of spiritual service that is available in this world. It consists in the constant employment of all our faculties under the guidance of the transcendental teacher speaking to our hearts.

Up to this point even the thoroughgoing empiricist should experience no real difficulty to agree. The real citadel of the empiricist is still apparently quite safe. If everybody is to be guided by his and her own internal light the submission that is thereby proposed is identical with perfect individual liberty. The empiricist on principle is opposed to all external control.

He does not admit the unchallengeable authority of the revealed scriptures. According to him everything should be required to submit to the final scrutiny of reason. Even the transcendental

teacher speaking to one's heart must only persuade and not command. The command is reserved unconditionally to our admittedly fallible reason.

Sri Chaitanya says that this will make one stay where he happens to be at the start. Those who are content to remain satisfied with ignorance are welcome to their choice. Only let them not also claim to be seekers of the Absolute. For those, however, who are really in search of the Truth the attainment of a position which is liable to leave them once again to their own futile guidance, is also unsatisfactory for the opposite reason. They are in need of being really commanded by the proper authority. What authority which is under the necessity of persuading delegates its function of the master to the servant. In this case a real master is required, not a servant.

The empiricist, however, does not question the authoritative nature of his own reason. He is not opposed to authority on principle. But black will not be white even if his reason commands it to be so. There is even in this world such a thing as objective reality. The external is never conditional on the internal for its existence. In such case does the reason find no occasion to submit 'unconditionally' to external 'authority' ? . . .

The Absolute alone possesses an unconditional subjective existence of Its own. It is, in other words, always the

master and never the servant. Whatever does not submit to It can possess only a deceptive existence. Such really is the case of empiric reason itself. The empiric reason thinks it stands although it has really no legs of its own to stand upon. Nay, it is not content with this transparent enough folly, but must invite the Absolute to depend on its hypothetical legs.

When the real master makes his appearance in the heart all such folly is dissipated once for all. The spiritual scriptures are only then understood as being the final authority which transcends the authority even of the inexorable laws of the physical universe. The enlightened reason is thereby enabled to transfer its allegiance from Nature to Nature's God. It exchanges the galling slavery of dead Nature for the free 'service' of the living Truth.

The empiric idea of service, which makes a double confusion of servant with master affirming of the servant under the impression that he is the master, the function of the master under the impression that it is that of the servant, does not apply to the spiritual function. It is neither mastery nor service but a make-believe. It is possible for the empiric reason to congratulate itself on being neither master nor servant and thus boast of its freedom, for the simple reason that it is a sham all through. As a matter of fact it does not really want to serve at all but

makes a virtue of necessity when it is always compelled to submit against its nature, by pretending to choose to submit freely. It is inclined to know the truth under the impression that such knowledge may enable it never to submit at all. This as we all know is the notorious dream of all the empiric sciences, each within its own sphere. This dissimulation should be discarded if one really wants to know the Truth.

No effort of the empiric imagination can form any idea of spiritual service. The reason cannot put off its shackles by any method known to itself either of domination or of submission. It cannot dominate for want of power. It cannot serve for want of knowledge. The paltry reason of man cannot be satisfied by living on its own poor resources. It can function properly only if it has both guidance and free scope. The service of the Truth alone offers both in the form that should be acceptable to reason itself. But it is only the actual appearance of the Truth that can impart to us the experience of the Inconceivable.

When the transcendental teacher of the service of the Truth appears to the mind that is aware of its shortcomings due to previous unrecognised contact with those who serve the Truth, the very first disillusionment that it instantly undergoes is that it realises that the real Truth is a Person. The Truth is a transcendental Person Who

is waited upon by an infinite number of transcendental persons who are His different aspects or servants.

The empiric idea that Truth is impersonal is a perfectly gratuitous assumption that is without rhyme or reason. The reason of the error lies in the fact that we suppose that It resembles the so called empiric 'truths' which are impersonal being abstract general images of limited entities. We also suppose that a person is necessarily a being of flesh and blood.

Similar empiric prejudice stands in the way of our believing in the transcendental method of oral communication of the Truth by the spiritual master. We either expect something extraordinary and sensational or a rigid adherence to the current methods.

It is necessary to cast aside all such prejudices and wait for the Truth Itself to take the initiative. The function of the mind should be to attend with a thoroughly loyal and submissive attitude which need not be inconsistent with the unfettered demands of our unprejudiced reason.

Can the reason oppose, support or guide what is beyond itself? It is given to us to suppose that we may some day acquire the capacity of having a real insight into the workings of the vast and wonderful system of physical Nature, on the ground that we sincerely believe that we are making actual progress in that direction. We may

rightly resent if this hope is seriously challenged by anyone without very cogent reason. But if we once admit the transcendental nature of the Absolute, we need not suppose that any of our mundane interests can be jeopardized by any admission on another plane. If, for instance, we are asked to believe that the Absolute is a Transcendental Person why need we oppose the statement under the misapprehension that we might be required to admit the same also in regard to empiric truth which we are certainly not prepared to do? Yes, no doubt, the reason has a part to play in the realm of the spirit; but not the part it is required to play on the material plane. It is part of the training to learn what that part is.

The transcendental teacher is a person who appears in our midst as an ordinary mortal but is not really such. His activities resemble those of an ordinary mortal with only this difference that he allows for the actual existence of the transcendental in those activities. He teaches, like any other mortal, by asking us to listen, read or do certain things that are explained in such a way that we can understand them. In other words, he does not act irrationally even from the empiric point of view. The transcendental is super-rational not irrational; it does not deny the phenomenal but explains and exceeds it. It uses the same vocabulary

to express the inexpressible. No one who is not prepared to devote his full attention to the subject can avoid confounding the mundane with the spiritual when it makes its appearance in this world. This also applies to the case of the transcendental teacher and his teaching.

The transcendental teacher is the only living source of the Truth. He is a spirit and all his activities are spiritual. His words are not less living than he himself. It is through his activities that the Absolute chooses to manifest Himself to souls with no power to know the real Truth.

The Absolute as the Subject to be taught by the spiritual teacher also appears in this world as Transcendental Sound in the form of the Word. The revealed scriptures describe the activities of the Absolute, as the Subject, in the form of the Word. It is the Word or the Subjective Absolute Himself Who appears on the tongue of the transcendental teacher in order to give Himself away to those who are really inclined to receive the Truth, i. e., want to serve Him.

The inclination to serve the Truth is also imparted by the spiritual teacher. The inclination exists in all of us in a latent form. As soon as the living source is approached, even unconsciously at first, his words set themselves to the difficult task of rousing the sleeper

with his consent. The words of the teacher backed by the actual previous experiences of the un-intelligible nature of his relations with the world, under favourable circumstances, may rouse his dormant interest in an effective i. e., practical form.

As soon as one is inclined to listen attentively to the living words of the spiritual teacher one begins to acquire the capacity of receiving the Truth. In proportion as actual submission to the teacher is perfected the capacity for receiving the Truth also improves.

Swayambhoo.

THE world was in a state of deluge and Narayana reposed on the transcendental body of Shesha. He willed creation, and from His navel-pit arose a twig with a lotus and in its pistil was born Swayambhoo Brahma who wondered to see the immense mass of rolling water, the single lotus floating, and himself the only animate being in the universe, and muttered to himself, "How wonderful! How glorious! None—not a single living thing in all this vast vacuity! Who am I, whence and why in this solitary watery infinity? Where is the root of this lotus plant?" He was at a loss to understand, what to do, reflected long and at last made up his mind to explore the root of the lotus plant.

Egoism prompted him to try to unravel the mystery of the ultimate cause by himself; but, try as he would, he could not find out the root of the lotus plant that supported him and got back disappointed to his former position wearied and bewildered. Suddenly the words "*tapa tapa*" reached his ears—he knew not whence. He looked north and south, east and west, and as he did so he received four heads, but even his eight eyes were of no avail. He grew diffident in his own powers and, with intent to invoke the aid of some Superior Being,

began to concentrate his mind in meditation on the Primal Cause of all. He won the favour of Narayan Who showed him the proper path and enabled him to see the Truth Which dispelled the cloud of darkness that enveloped his understanding. He was now endowed with transcendental knowledge and learnt the mantra of eighteen letters with which he adored the Supreme Lord of the universe Who was pleased to appear in His transcendental form in his heart. He saw the seething mass of water, the floating body of Ananta and on it Narayan with the conch, the disc, the club and the lotus in His four hands. His transcendental radiance filled all space, and Rama Devi the embodiment of absolute knowledge attended upon Him and tended His Holy Feet. From His navel sprang a golden twig on which bloomed that beautiful red lotus which was his house and support. His heart leapt up with ecstasy and out of his lips rushed forth a stream of exquisite verses in praise of the Supreme Lord Who was pleased to impart to him the knowledge of devotional love, as embodied in the four slokas of Srimad Bhagavata, known as Chatuhsloki, which give an insight into the nature of the Supreme Lord. He said, "Brahma, listen! I reveal the most sacred mystery to you. By dint of My blessings

you shall be able to conceive it fully. You are singularly fortunate in that you have won My favour. Know then that I am the Prime Cause of all. At first I was One and alone. Nature which is the cause of all material objects both gross and fine, was not manifest at the time. I am the Master of all powers that remain latent in Me. All that you see and all that you will see are but manifestations of a part of Myself and I permeate and pervade them all. I alone shall survive universal cataclysm, I am the Source and the Protector of all and all shall dissolve in Me. Maya that makes the apparent seem real is simply my illusory energy that shuts Me out of the vision of mortals and drags them away from Me. I am concealed behind the screen of Maya and a part of Me manifests the whole universe. I exist in everything but am not perceptible by the gross senses. I am the Soul of all souls and am Omniscient. I am the knower; I am the knowable. Be devoted to Me and have faith in Me and you will not have to labour under illusion. Know Me and dedicate your all to Me alone. Concentrate your attention and unflinching devotion in Me alone and create as I will." With this the Lord disappeared.

This speech is the Veda out and out.

Thus did Swayambhoo learn the Veda from the Omniscient Lord Who is the Source of all knowledge.

Himself a Vaishnava Swayambhoo placed himself under the thrall of Maya the Illusory Energy of the Lord, and began the activity of material creation under the mandate of the Lord. By the contemplation of Him he begot four sons—Sanaka, Sananda, Sanatan and Sanat-kumar—all devotees of the highest order from the very moment of their birth. They spent all their time in devotional performances and there was no chance of their helping the propagation of the species of mortals.

So Brahma begot ten more sons—Marichi Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu,

Vasistha, Daksha and Narada. Narada dissociated himself from the world and gave himself up to divine contemplation while the nine others begot children as desired by Brahma and the Supreme Lord, but they could not meet the demand and Brahma again contemplated on Vishnu Who endowed him with divine powers.

Manu sprang from his right side and Satarupa from the left. The former, a male, was made king of the domain in the possession of Brahma while the latter, a female became Manu's consort; two sons, Priyabrata and Uttampada, and three daughters Akuti, Devahooti and Prasuti were born to them. Prasuti was married to Daksha, Akuti to Marichi and Devahuti to Kardam. Thus by suitable matrimonies Manu furthered the expansion of his race.

One day Narada saw his father Brahma immersed in deep meditation and he asked him whether there was a being superior to

Brahma replied in the affirmative, and added that it was fortunate that Narada asked such a question as it reminded him of Krishna and made him utter His Name. Krishna is the Lord of the Universe: but the world, hallucinated by His illusory energy cannot see Him. This illusory energy is Maya. "The world is under the spell of Maya whereas He is her Lord and Master. The Vedas sing His glory and all the gods emanate from Him. It is true that I am the monarch of this world; but He is my Overlord, and I revere Him. He is worshipped on the altars of all sacrifices and is the Ultimate Object of all pious seekers. That knowledge which bridges the gulf between Him and the devotee is the only true knowledge. We are illumined only by a faint reflection of His infinite powers and, with the highest reverence in our heart, carry out His supreme mandates. I am not what I seem, the progenitor of the human race; but am in essence a Vaishnava, an eternal servant of God. None but those who absolutely surrender themselves to

Him and win His grace can have a knowledge of the Supreme Being Whose sight is denied to the greatest empiricist. He, out of His infinite kindness, favoured me with a glimpse of that mystic knowledge. I surrender myself to Him, meditate on His Holy Feet and serve Him without rest or intermission May you too worship Him with a whole-hearted devotion."

Narada was initiated and taught the truth by Brahma himself to whom it was revealed by the Supreme Lord of the universe. We learn from the Narayana Upanishad that Brahma was born of Narayana. The Mundaka Upanishad says that Brahma the Father of the gods and other beings of this universe imparted the knowledge of the Supreme Lord to Narada who gave it to Vyasa from whom Shuka Deva and Sri Madhvacharya got it. Thus the treasure of this supreme knowledge was handed down from generation to generation in desciple descent from Brahma till Sri Krishna-Chaitanya, the eighteenth successor, gave it the most perfect form and propagated the knowledge of the transcendental Reality in this world of darkness and ignorance. The spiritual community, thus founded and maintained, is known as the Sadvaishnavas or the Brahma Sampradaya.

Swayambhoo or Brahma is the founder of the Brahma community of Vaishnavas. We learn from Brahma Samhita (Ch. V—Sl. 27) that Brahma received his initiation from Sri Krishna the Supreme Lord of the universe and the First Spiritual Preceptor of the world; then he became a twice-born in the person of Dhruva and became the disciple of Narada, went through the rituals necessary for initiation: which has served as the model of the practice prevalent among the members of the Brahma community to this day.

Long, long ago, in the Age of Dwapara the Omnipotent Lord appeared in this world

with all His associates and twice favoured His dearest devotee Brahma with a glimpse of His transcendental glory.

One day, when the Supreme Lord Gopal, with the cow-boys of Braja, was pasturing cattle in the fields Brahma saw Him and was bewitched by His inscrutable illusory energy. Brahma was at a loss to understand who He was—whether a mere mortal or the Lord Himself. The Boy was too beautiful, too radiant to be of the created world. In order to dispel his doubts and misgivings Brahma purloined all the cow-boys and calves and kept them concealed in a cave.

The Omniscient Sri Kkrishna looked askance at Brahma; and, in the twinkling of an eye, to the amazement of Brahma, appeared all the calves and cow-boys frisking and frolicking as before. Brahma hastened to the place of concealment and found them there in the cave. He ran back to the fields and there also found no change. To his utter bewilderment he also saw that each of the cow-boys was Narayana with four hands holding the conch, the disc, the club and the lotus. The mystery was solved and coming to know that the beautiful cow-boy was none other than his Lord and Master he fetched the cow-boys and the calves and fell prostrate at the holy feet of the Supreme Lord Whom he had failed to recognize, and expatiating on His glory offered his humble submission in the following words, 'that he sat exalted on a royal throne, the master of untold wealth and boundless realms, things that are apt to lead fallible beings to infidelity, atheism and materialism. He had all the greater reason to pray that he might not be plunged into the mire of worldliness and forget to worship His holy feet'. He also prayed for the right to serve Him in the company of other devotees in future births.

His prayer was granted and when the Supreme Lord Sri Gariranga appeared in this

world Brahma was allowed to come down, being the same as Gopinath Acharyya. His soul was an alter-ego of Thakur Haridas who is the same as Prahlad. for which reason Thakur Haridas is renowned as Brahma Haridas.

While at Dwaraka Sri Krishna again astonished Brahma with an exhibition of His infinite powers. The four-headed Brahma came to have an interview with Sri Krishna. The gatekeeper asked him to wait and went in to inform Krishna. Krishna told the gate-keeper to enquire which Brahma he was. Brahma was astonished by the question but sent word that he was Brahma the father of Sanaka and Sanatana. The gate-keeper showed him in and he made prostrated obeisances at the feet of Krishna.

Preliminary greetings over, Brahma said, "Lord, I wonder why thou enquirest which Brahma I am".

Krishna smiled and presently myriads of Brahmas began to make their appearance, some with ten heads, some with hundreds, others with millions of heads; so huge were they that the four-headed Brahma looked like a molehill beside a range of mountains. Sri Krishna bade them depart and the four-headed Brahma said, "My Lord, by Thy grace I have already come to know that no one can have access to the knowledge of Thy infinite power and glory which is beyond the reach of the vision, speech and imagination of all." Sri Krishna said, "Brahma, your dominion extends over fifty crores of yojans only; so you are a pigmy Brahma with only four heads but there are worlds millions of yojans in extent, and the larger the world the greater and more powerful and glorious the Brahma, to whom it is assigned.

My fourfold glory constitutes My majesty. Of this the threefold glory of freedom from grief, freedom from death and from all fear appertains to Goloka; whereas the glory that

appertains to my illusory power is only a fourth of My glory in its plenitude. All that you see here is therefore only a small fraction of My glory. Who can measure all My glory?"

In certain cycles, says the Padma Purana, the highest at the Jivas of this world obtains the position of Brahma as the reward for devotional performances; but in certain other cycles when no such competent being exists Maha Vishnu manifests Himself partially as Brahma for the purpose of creation. It is another evidence to hold that Brahma may be either one beyond the jurisdiction of *Maya* or a *jiva* under her thralldom.

Brahma is in essence a partial manifestation of the power of the Supreme Lord. Some of the Scriptures regard him as a being on whom the Divine Power imposes Itself.

We learn from the Brahma Samhita (Ch. 5.—Sl. 49) that as the sun transmits its heat-rays to the gem and gives it combustibility so does Vishnu suffuse Brahma with a portion of His own power for the creation of the race of mortals. Brahma is in essence superior to the ordinary jiva but is not the Supreme Lord. Sambhu is endowed with more Divine power than Brahma. Swayambhoo and Sambhu have two personalities—one essential, and the other apparent and external. In essence both are servants of the Supreme Lord; but, being possessed of activities appertaining to His illusory energy, *Maya*, both of them have become connected with the material world—one regulating the activities of the phenomenal world while the other is the Teacher of empiric wisdom.

But in their spiritual essence, one is the object of worship to Sri Madhivapada, the leading Acharya of the Brahma community in the Kali Age as well as of the Madhva Gaudiyas, while the other is the founder of the Rudra spiritual community; we learn this from the Mahabharata and the Padma Purana.

It is they only that are thoroughly acquainted with the essential nature of Sri Krishna, which the Vedas do not reveal clearly and it is by their grace alone that the fortunate seeker can know it.

The Upanishads say, "Only Brahma has the

supreme knowledge of Thy existence. Who art enveloped in transcendental light. Thou art the source and prop of Brahma, Who art differentiated from material objects both visible and invisible, Whom even the Vedas do not reveal and Who art the very source of the light of the Upanishads."

The Author of Sri Chaitanya-Charitamrita

[BY S. J. SATYANJAN SEN, M. A.]

(Continued from P. 43, July, 1929.)

An Appreciation.

THE author has made a work so chequered and speckled, such a tassellated pavement of authoritative texts, such an exquisite wickerwork of the profound secrets of the Shastras and the fascinating anecdotes of Lord Gauranga that the casual eye is easily riveted and the more does the reader proceed with the study of the work the more is he drawn towards the sublimity of a life of unalloyed devotion, the fetters of his heart are loosened and his attraction for sensual enjoyment wanes. Had it been full of abstruse reasonings only, it would have taxed the brain of the reader who would have found no interest in it and shelved the book for a lighter and more interesting one.

There are men given to sophistry who must be disentangled from the meshes of suicidal reasoning as also

those with whom the world is too much. Late and soon, getting and spending they lay waste their powers and the author has not forgotten them. There is also a race of men given to the idea that the world is Brahma; they, under the influence of illusion, take it for what it seems, just as one may mistake a rope for a serpent. These wisecrackers must be disillusioned. They must be taught that this world is not an empty dream. They must learn the doctrine of simultaneous distinction and non-distinction between Krishna and the jiva, which is inconceivable to the empiricist, the elevationist and the salvationist.

The unparalleled and unprecedented tact of the author in interesting the reader in the subject, in playing the part of raconteur who keeps all spell-bound without floundering for a moment, in presenting a picture outwardly very

like what even the man of vitiated taste would not dislike, and leaving all wiser and more sublime, places him high in the rank of the standard writers of the world. He approached the low and the wretched and lifts them higher and nobler; herein lies his speciality.

He depicts the transcendental amorous pastimes with due gravity and sublimity and gives such a rude shock to the psilanthropists that they have risen against him and reviled him as they are up against anybody who tries to stem the tide of immorality in this Iron Age.

The Author and the True Doctrine.

Some have the presumption to hold that the doctrine of Sree Krishna Chaitanya as delineated in Chaitanya Charitamrita is a novel one. The fact is that the ancients tried to formulate this doctrine but were not able to give it a perfect form and shape. What Chaitanya said was revealed long ago by Him to Brahma when the world was first created. Brahma told it to his disciples but the heard-transcendental-word was transformed in course of ages on account of the hammerings of the attributes Sattva, Rajas and Tamas. When the heard-transcendental-word becomes so much deformed that even the truth is overcast and clouded the Supreme Lord Vishnu appears in this world in order to set it right.

That truth was seven times revealed

in the seven successive births of Brahma. In course of time that truth was partly eclipsed and various conflicting sophistical doctrines made headway. Those who have strayed away from the path of service and placed erroneous doctrines in the same category with the doctrine of unalloyed devotion must be checked and prevented from corrupting and defiling those who are treading the path of service; moreover, the people of the world should be shown the path of devotion and service. It is for these reasons amongst others that Chaitanya appeared in this world.

The author advises all to listen to the story of Chaitanya in a spirit of reverence and not with the sole intent to criticise it adversely.

The Author's Idea of the Guru.

The author proclaims with the voice of a trumpet that Guru, the Vaishnava and Bhagawan are the greatest objects of veneration. In the very beginning of Chaitanya Charitamrita he speaks of Sri Rupa, Sanatana Raghunath Bhatta, Sri Jiva, Gopal Bhatta and Raghunath Das who were his spiritual teachers; he regards his *guru* as the manifestation of the Supreme Lord Himself. He says that the Shastras regard the *guru* as the associated counterpart of Krishna Himself and that Krishna Himself assumes the form of the *guru* in order to bestow His grace on the devotees. The *guru* while

functioning as the indweller of the heart remains invisible to the disciple. So Krishna appears before him as *mahanta guru* or the greatest devotee.

The Author on the Devotee.

The author speaks boldly that Krishna always enjoys Himself in the heart of the devotee. The idea is not a figment of the brain but the author is backed by the Sreemad Bhagavata which says, "The Sadhus are the very core of My heart and I am the very heart of them. They know nobody but Me and I too know none but them."

The Author on Salvation.

Strange and preposterous as it may appear to the empiricist the author strongly condemns the very desire for salvation which is the be-all and end-all of existence to all but those who have an assiduous devotion to the Supreme Lord Krishna. He says, 'The darkness of ignorance is called Kaitaba. It is the desire for piety, acquisition, predilection and deliverance.

Of all forms of Kaitaba the desire for salvation is the worst as it destroys our devotion to Krishna. To him Bhakti (service, devotion) is the means of attaining love for Krishna the only legitimate end of human existence.'

The Author on God.

Brahma, Paramatma and Bhagawan—these are the three conceptions of Godhead. Bhagawan is the Supreme Lord, Brahma is the halo of His transcendental body while Paramatma is only a part of His aspects. Sri Krishna Chaitanya, says the author, is Bhagawan Gobiinda Himself. By this assertion the author means that Mahaprabhu is not a mere manifestation of Godhead nor a creature or apotheosis but Krishna Himself in the role, first, of the greatest scholar and, next, of the leading devotee of the universe, Who thawed the Babylonian sun, made the torrent of love reach the highest flood-level and inundated the world in the nectarine deluge of devotion.

(To be continued.)



The Duties of a Householder-Devotee

[BY PROF. JATINDRA MOHAN GHOSE, M. A.]

IN the holy Geeta and the Sri-nad-Bhagavata it is declared that the God-head Himself created the system of four primary *varna* with four stages according to their distinctive qualifications and functions for the people of the world. And yet the very Supreme Lord Sree Krishna Chaitanya exhibited the *lila* of renouncing the world and taking to *Sannyasa*—the fourth order of life, for the sake of the world itself in the month of *Magha* of the Saka year 1432 (1510 A.D.), in order to save the ignorant blind world from the clutches of *Maya* by bestowing broadcast the holy Name of Krishna and His Love. Shortly after, the Merciful Supreme Lord left Gauda (Bengal) to proceed on His high mission and made a tour throughout the whole of India. He returned to Puri in the first quarter of 1434 Saka after an extensive tour in the whole of Southern India, making people of different sects and beliefs accept His doctrines and the Name and Love of Krishna, just when the pang of separation from and eagerness to see again His Holy Feet in the hearts of His devoted followers of Orissa and Bengal had gone to extreme. The joy of His devotees at Puri knew no bounds, and they all arranged to send,

with Lord's permission, the news of His return to Bengal through Krishnadas—the attendant of the Supreme Lord in His southern tour. The joy of the people at Navadwip on hearing the news was so great that Sree Adwaitacharya made celebrations at his house with great festivity for three days. They all began to make preparations for going to Puri at the feet of the Supreme Lord, and started all in a body under the lead of Sree Adwaita Prabhu, from Navadwip with the permission of the Supreme Lord's mother.

In the month of Ashada, after the great bathing festival (*Snana-yatra-mahotsav*) of Sree Sree Jagannath-Deva followed the period of Lord's seclusion (*Anavasara* or Non-interview), and the feeling of separation from Krishna in the heart of the Supreme Lord Sree Chaitanya becoming very intense, He alone retired to Alalnath. But the news of approaching of the devotees from Gauda was conveyed to Him, and Pundit Vasudeva Sarva-bhauma brought the Lord back to Puri. The Supreme Lord sent Swarup-Damodar and Govinda in advance to receive and honour Bengal-devotees with "Prasad and garlands," and they welcomed first of all Sree Adwaita Prabhu,

the leader of the party, with garlands. The Supreme Lord Himself too came forward with His own company to meet them on the way. The meeting was one of intense and inexpressible joy—all lying prostrate before the Lord, and the Lord embracing them all.

All the Gaudiya devotees remained there at the feet of the Supreme Lord for over four months, taking part with the Lord Himself in all the festivals during the period beginning with the Ratha-yatra to the Rasa-yatra, and utterly forgetful of their homes in the midst of supreme happiness. Then the Supreme Lord in consultation with Lord Sree Nityananda, thought of sending them home back and on the eve of bidding fare-well spoke to them one by one, admired them for their devotional virtues, charged many with different duties, embraced them all, and with a heavy heart bade them farewell. The parting was as touching as the meeting was joyous, and all wept for separation.

It is on this occasion, when the Supreme Lord paid great encomium to the people of Kulinagram*—particularly Satyaraj Khan and his son

*Kulinagram—a village within two miles from the Jewgram station on the Howrah-Bardwan New-Chord Line, P. I. Ry. To the famous Basu family of this village belonged Maladhar Basu who was better known under the title name, Gauraraj Khan as the reputed author of the earliest Bengali Kavya Sree Krishna Vijaya. This Kavya is a popular translation in easy verses of the 10th and 11th chapters of the Srimad Bhagavata. The translation was taken up in 1395 Saka and was completed in 1402 Saka. The Supreme Lord Chaitanya Deva used to speak very highly of this book. Satyaraj Khan was the son of Gauraraj Khan.

Ramananda Basu and honoured them with the charge of annually supplying "Pattadori" (Silk ropes) for the car festival of Sri Sri Jagannath-Deva, that Satyaraj and Ramananda, with due obedience to the feet of the Lord, put the following question.—

"We are house-holders and worldly
(गृहस्थरि बन्दी) what is our duty (स्वाधन)
May the Lord direct with His own
lips,—this we pray at the Holy Feet.

नम कहेन—'कृष्णसेवा वैष्णवरोचन ।

निरन्तर कर कृष्णनाम-सङ्कीर्तन' ॥

"The Lord replies,—the service of
Krishna, the service of Vaishnava,
And the constant (un-interrupted)
singing of the Name of Krishna."

Satyaraj and Ramananda, as they were parting from the feet of the Lord, necessarily for a long period—put the question as representative house-holder, and wanted to know their duties clearly and directly from the lips of the Lord. And the Lord too clearly and neatly defined all the duties of an aspirant house-holder devotee under three heads only which are but one-in-three and three-in-one, as we shall presently see.

The service of Krishna, and the singing of the holy Name could however be understood, and performed in a manner. But the service of a Vaishnava was certainly a difficult thing, for how to know a true Vaishnava? So Satyaraj inquired of the Supreme Lord again.—

'How shall we recognise a Vaishnava? Who is a true Vaishnava, and what is his general characteristic?'

The Lord replies—'the man on whose lips the Name of Krishna is to be heard once, is deserving of appreciation as a neophyte Vaishnava and he is superior to all. And he is a Vaishnava on whose lips is only the Name of Krishna, and you are to give him recognition.'

Next year, the Gaudiya devotees came again to the feet of the Supreme Lord, before the Car-festival, and stayed as in the previous year. While parting, Satyaraj put the same question again as in the last year.

प्रभु कहे - "ब्रह्मसेव नाम सङ्कीर्तन ।

इह कर शोध पावे श्रीकृष्णचरण' ॥
This time,

The Lord says,—'the service of Vaishnava, the Singing of the Name ; Do these two, and you shall soon get to the feet of Sree Krishna.'

At this Satyaraj inquired, as before, of the characteristic of a Vaishnava. The Supreme Lord understood his mind, and replied with a smile ;—

'In whose mouth the Name of Krishna uninterruptedly is ; He is a Superior Vaishnava,— worship his feet.'

Again in the third year the same question with regard to Vaishnava was put to the Lord Whose reply this time was,—

'At whose (very) sight the Name of Krishna comes out (of Itself) on the lips. You ought to know him as of the highest order of Vaishnavas.'

Thus on three successive occasions the Supreme Lord taught the distinctive characteristics of a Vaishnava in successive stages for the purpose both of service and of attainment in gradation.

(To be continued.)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 268, April, 1929.)

LONGING FOR SERVICE—(Contd.)

[IV,]

I. Hari !

Making and receiving gifts,

Mutual confidential talk,

Accepting and offering food,

These six are indications.

Of intimate association ;

These are the life of devotion.

2. Not understanding the truth,— Consciously or unconsciously.
 Enacting these with sinners
 I have missed devotion, Am become a worldling
 Thou, Hari, art left afar.
3. When I shall cherish those Who are devoted to Krishna
 By these indications of intimacy,
 The high goddess of devotion Will then take her seat
 On the throne of my heart.
4. Those who are addicted to women, Those who are averse to Krishna,—
 Abandoning the society of both,
 When shall I cultivate, O Hari,
 Constant association with Thy devotees?

[V]

1. Hari —
 If one, initiated, or no, who is free From the offences of vil association,
 Sing Thy Name,—
 In my mind I will him esteem.
 Knowing him to be my kin.
2. To one who serves Thy Feet Being initiated,
 I make my obeisance.
 One who is an adept In exclusive devotion to Thee,
 Hari, him I'll serve.
3. By the sight of the devotee Whose mind regards with equanimity
 All animate beings
 I feel myself exalted, By obtaining his society
 I know that my want is fulfilled.
4. O, when shall I have the quality Of a guileless mind
 Towards the Vaishnava?
 O, when shall I be To Thy abode of Braj
 After crossing the ocean of this world?

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 64, July, 1929.)

Chapter XIV—(Concluded).

- 108 Good men were much grieved by the tidings,
All of them came and performed duties
befitting the occasion.
- 109 The Lord after staying a while in the
Conceived the wish to return to His own home,
On hearing that the Lord will return home
all the people bring such presents as they
can afford.
- 110 Gold, silver, water-pots, excellent seats of
carpet,
Weird-dyed blankets, clothes of diverse kind,
The very best of all that each one has in
his house,
All of them gladly gave to the Lord.
- 111 The Lord Gauranga Sri Hari also accepts
their gifts,
Casting on all His auspicious glance.
- 112 Taking His leave graciously of all
Sree Gauranga-rai proceeds to His own home.
- 113 Thither with the Lord came many of
the pupils
To study under the Lord at Nabadwip.
Even at such moment a fortunate
Brahman,
Very apt to receive the Truth, of the name
of Tapan Misra,
Who was unable to ascertain the real
Truth regarding method and object
Not could anywhere find the person of
whom he might ask :
- 118 Night and day he repeated unto himself
the mantra regarding the highest good of
himself ;
But, due to ignorance of the true method,
realised no peace of conscience :
- 119 One day towards the close of night, by
reason of constant exercise of his mind on
this subject,
The Brahman had a most auspicious dream
due to his good fortune :
- 120 A God appearing to him in a visible form
Told the Brahman this narrative of hidden
occurrences,
- 121 'Listen carefully, O Brahman who art most
patient.
Compose your mind and have no more
anxiety.
- 122 'Betake yourself to Nimai Pandit ;
He will tell you the method and object.
- 123 'He is not man, but man and God in one ;
Whose pastimes in the form of man are
for the benefit of the world.
- 124 'These are secrets of the Veda which you
must not divulge to any ;
If you give them out you will suffer misery,
birth after birth.'
- 125 As the celestial disappeared the Brahman
awoke from his sleep.
The Brahman began to cry having had
such auspicious dream
- 126 Recovering from his trance and exclaiming
'What a good luck !'
He set out immediately meditating on
the Lord.

- 127 Making his way to the place where Sree
Gauranga was seated
With His disciples, a most charming sight,
128 The Brahman prostrated himself at the
feet of the Lord ;
And, thereafter, stood with joined palms
before the company.
- 129 Said the Brahman, 'I am a most humble
and worthless person.
Vouchsafe to set me free from the bondage
of the world by Thy merciful glance.
- 130 'I know nothing of the Truth regarding
method and object.
Have the mercy of telling It to me Thyself
- 131 'The pleasures of the world have no
attraction for my mind.
Tell me, All-merciful, how the torments of
life are to be assuaged.'
- 132 The Lord said, 'Bipra, how shall I describe
your good fortune ?
You wish to serve Krishna—that is all.
- 133 'The service of the Lord is vast and most
difficult of access.
The service that is proper for this age has
been established by Divine promulgation.
- 134 'Leaving behind Him in this world four
separate dispensations for the four different
Ages,
The Lord, after thus establishing the
function of the soul, returns to His own
realm.
- 135 'For delivering the godly, destroying
evil-doers,
For establishing the function that is proper
for the soul, I appear in every Age.'
- 136 "He wore three different complexions, 'White,
Red and Yellow,
Assuming the Form that is suitable for each
Age ; His hue has now become Black.'
- 137 'The *Samkṛita*n of the holy Name is the
function proper to the Kali Age.
There are four distinct modes that are
suitable for the respective Ages.
- 138 'That which is obtained in the Kali Age
meditating on Vishnu, in Treta Age
the method of sacrifice
By the mode of personal service in Dvapa
is in the Kali Age gained by chant of Hari'
- 139 'Wherefore in the Kali Age the sacrifice
of the Name is essential.
One cannot be delivered by the performance
of any other rites
- 140 'Of one who takes the Name right and
dry, even while engaged in acting,
the Veda cannot describe the path
- 141 'Listen Misra, there is no asceticism nor
sacrifice in the Kali Age
Who ever serves Krishna is most fortunate
- 142 'Wherefore do thou serve Krishna :
Discarding all nice subtleties with singleness
of purpose
- 143 'The true knowledge regarding method
and object and everything
Will be gained by means of the Name of
Hari
- 144 'The Name of Hari, Hari's Name, verily
is the Name of Hari alone.
In Kali there exists no other course, yea,
certainly none other, none, none at all.
- 145 Hare Krishna . . . Krishna Krishna
Krishna Hare Hari
Hare Rama Hare Rama Rama
Hare Hare
- 146 'Practise the Maramantra by reciting
Name as in . . .
This expanded formula of . . .
- 147 'When by constant practice
of Love with . . .
Then wilt thou know the Truth regarding
method and object

159 That very moment with His disciples
The Lord hastened to the Ganges to bathe;

160 Immediately the mother, with all members
of the family,
Bestirred herself to prepare for cooking
His meal, with a sad heart.

161 The Lord, Teacher of the Truth with all
His companions,
Made prostrated obeisances to the Ganges
in manifold ways.

162 Sporting for a while in the water of the
Jahnavi
The Lord returned home after finishing
His bath and having obtained a view of
the Ganges.

163 Then having performed the daily worship
The Lord, Gauranga Sri Hari, sat down
to His meal.

164 The Lord of Vaikuntha having dined
to His satisfaction
Made His way to the door of Vishnu's
Chamber where He seated Himself.

165 Then all the kinsfolk arrived to offer
their greetings.
They sat down on all sides of Him in a
circle.

166 In the pastime of laughter and talk with
them all
The Lord told them how He had lived
pleasantly in Banga.

167 Imitating the speech of the country of
Banga
The Lord laughingly caricatured the
Bangals.

168 Aware that it would introduce a note of
sadness
The friend did not mention the departure
of Lakshmi.

169 All tarrying for a while the relatives
Took their leave and dispersed each to
his own home.

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Homeward!

Traveller, hast thou never heard of Sridham Mayapur,
The holy Abode of God manifest to our view in the Iron Age ?
Yea, God has His invisible Home everywhere,
And visibly in the hearts of those who serve Him in the spirit ; —
Of which the homes of poor mortals are but a name,
Distorted shadow — Our earthly homes are a hollow bubble
That is ever pricked by the springing thorns of evil.
Our mirage home is full of the ghosts of joys and fears
Conjured up by a sickly imagination.
All earthly poetry is a cunning make-believe
Of substantial forms that bring no relief.
What madness has the ribald imagination instilled in its victims
By its deunting charms that ever promise
To lead to an ill-defined paradise that nowhere exists !

It has woven many a dream of false peace and security
 Round the mortal hearth to consign our hearts to its illusory cares !
 There is no earthly home for our sou's who are the eternal servants
 Of the Lord That dwelleth ever on high.
 We are the household of the Lord and His Home is our only home.
 Sridham Mayapur is the eternal Home of God,
 Graciously manifest on this earth to the eye of faith !
 There is no other home for us than the Home of God, Sridham Mayapur
 Foot-sore pilgrim, ever deluded by empty promises
 Of the heaven of a mythical home at the end
 Of thy aimless sojourn through this dark vale of death,
 Bend thy weary steps to the House of God in Sridham Mayapur,
 To meet there thy Lord, thy Beloved and thy All,
 To serve Him in every relationship through all eternity,
 And realise there the heaven thou seek'st
 Of deathless perfect existence, truth and joy !
 The Supreme Lord Sri Krishna-Chaitanya
 Sheds His causeless mercy on the worst of sinners,
 And keeps His gate open night and day
 For all chance-comers who may luckily seek His unstinted hospitality
 To be welcomed back into the Home of their Father by Himself !
 Believe, make haste and be blessed, indeed !
 There is harmony, peace and joy only under the Father's roof,
 And under the despotic sway of unalloyed love.
 The eternal willing service of the Beloved is the immutable law ordained by
 the soul
 And the absolute rule of the Beloved is the very life of His sweet-heart



Sridham Mayapur

THE HOLY BIRTH-PLACE OF THE SUPREME LORD SRI KRISHNA CHAITANYA.

[By Prof. Nishi Kanta Sanyal, M. A.]

SRIDHAM MAYAPUR, situated on the central one of the nine islands constituting holy Nabadwip, contains the abode of Sri Jagannath Misra, the House of God in which the Supreme Lord, Sri Krishna Chaitanya, was born 443 years ago, in the year 1486 A.D. The islands were formed by the branching arms of the Bhagirathi. We reserve for a subsequent section the discussion regarding the identification of the holy site of Nativity.

But before we proceed to do so we desire to offer certain considerations which will make it appear that the quest of the holy site of Advent is part and parcel of the eternal function of all pure souls. It is not the purpose to prejudice the reader against, or, in favour of, any local sect or narrow creed. We assure the reader that we have no ambition of leading a crusade against rationalism (which, by the way is allowed, on grounds that will hardly bear scrutiny, to be the chartered monopoly of the empiric sciences) in the venerable, but withal much-abused, name of dogmatic theology. Neither do we bind ourselves down to credal methods that are followed by non-theological thinkers who engage in investigations, no doubt very useful for limited purposes, of water-tight compartments of truth. We stand against all unnecessary dogma whether scientific or otherwise. We, therefore, in announcing our purpose and method at the very outset hereby crave the patience of the modern reader for extending his and her unprejudiced hearing to a free rational discussion of a universal subject that vitally concerns everybody. The real Truth has the eternal quality of being one. So there need be no sectarianism among those who

are not really resolved to avoid the Truth, when It presents itself, under the fatal lure of prejudices and interests less than the universal.

The objection that is naturally to be expected on the very threshold of a discussion on the holy Site of Nativity is that an unimportant village belonging to a particular region of this mundane earth need not be claimed to be identified in any special sense with the activities of the Divinity. Such a procedure it is apprehended would be a contradiction in terms as it would localise the universal and particularise the general. As such objection is likely to suggest itself in a more or less conscious form to all persons who are given to speculate on the Absolute it is best to begin with an attempt to offer a rational answer to the question.

The Absolute can be neither abstract nor concrete in the sense in which we ordinarily understand those two terms that is to say by reference to the phenomena of this world as objects of our sensuous experience. The concrete and abstract, the particular and general, are equally relative notions. If the Absolute at all exists It must be identical with none of those. So we need not oppose those who say that the Absolute is concrete, by the argument that It is abstract. We should base our objection on a more logical ground and say that the Absolute cannot be identical with the concrete of our experience and should require the teacher of the Absolute to explain what he means when he considers that the Absolute is concrete.

No one, therefore, need object to Sridham Mayapur being of the nature of the Absolute on the ground that it is not an abstraction but merely a concrete entity. Everyone is fully justified in

objecting to accept as the Absolute Truth the village of Mayapur of our experience. If Sridham Mayapur be an absolute entity it cannot be the familiar hamlet in Bengal bearing the name of Mayapur. Therefore, those who are anxious to find out the site of the old village of Mayapur in the firm and honest belief that it is identical with Sridham Mayapur and advertise their supposed discovery of the geographical site as that of the Absolute, contradict themselves and deserve no hearing from those who are at all disposed to think clearly on the subject. The search for Sridham Mayapur is a very different affair from the search of the archaeologists for the geographical site of the old Bengal village. The latter need not be advertised as a piece of news which it is obligatory on all persons to know for the purpose of knowing themselves. It is necessary for every one of us to search out Sridham Mayapur to be delivered from the delusion of all limited location for good.

Our experience tells us that truth as an abstraction of the concrete is not substantially different from the concrete. If we choose to hold the view that the concrete is explained by the abstract we only travel more in a vicious circle. Because it may be affirmed with equal truth that the abstract is explained by the concrete. So our view amounts to no more than this that our experience of them explains the concrete and the abstract. Our experience is, therefore, the only test of truth. What we experience we declare to be true. The geographical village of Mayapur is true in this sense. The Absolute has no existence by this test.

But our experience can never be identical with the object of such experience. If we suppose a blind man to be capable of seeing objects this experience cannot be held to be correct as it is corrigible by more careful observation. Therefore, all experience is not true as it is capable of being modified by further scrutiny of the object of experience. Thus we make a distinction between subjective and objective truth. What a thing is in itself we call its subjective truth. What a thing

appears to our consciousness we call its objective truth. The question we are discussing is really this. Is subjective truth related in any way to the objective truth? This relationship is the subject of investigation of those who are engaged on the quest of the Truth.

This at once gives rise to perplexing issues. What is subject? What is object? What really is the nature of the relationship that we actually experience as existing between them?

It is the conclusion of those who believe in Sridham Mayapur that our experience cannot furnish any satisfactory answer to these questions which are part and parcel of our nature and which imperatively demand a true solution if we are not prepared to move aimlessly in a state of perpetual ignorance of ourselves. The only way of getting rid of this ignorance is by honestly engaging in the quest of Sridham Mayapur, the eternal dwelling place of the Divinity, Who is the source of true enlightenment.

If the nature of the quest is admitted it follows that the method of such quest is also bound to be different from archaeological or any other method with which we are familiar and which for the reason share in the same imperfection and unsuitability inherent in ignorant activities which we call experience.

Of course it is left to us to adopt any course we like. But if reason is allowed a voice in our choice it will declare to us on the grounds set forth above that the search of the village of Mayapur will tend to lead to the discovery of the geographical hamlet while the quest of Sridham Mayapur, the eternal dwelling-place of the Divinity, will tend to result in the discovery of the realm of the truth. The method as well as the object of seekers bound on the different quests, differ radically from one another. Those who are really seekers of Sridham Mayapur can never expect to find it by following the lead of the votaries of the village of our experience. Under such lead they will always arrive at the geographical village and remain at the same distance from the Absolute after this discovery of

the said village as they happened to be before they reached the destination.

Those who are content with speculation for its own sake are likely to object to the truth the actual appearance of which is bound to put an end to all necessity for speculation. These speculationists suppose that speculation itself is the truth or, at any rate, the service or quest of the truth. They should be scandalised to know that speculation is neither itself the truth nor it is the quest of the truth. Speculation is a barren pastime of the mind with its delusive experience. It is mental dissipation just as activities to which the senses are addicted by their nature are physical dissipation. They form respectively the paths of knowledge and work which promise to lead their victims to salvation and elevation respectively. But as a matter of fact they always make them move in a vicious circle and engage them in a perpetual wild-goose chase. The speculationist, however, is a willing victim. He has no intention of ceasing to speculate. He is under the impression that it is his duty to seek but seek in such a manner that he may never have to cease to seek. This is plausible if the quest is really progressive. But when speculation definitely makes up its mind to move perpetually in the blind grove of experience which is by its nature limited can it in the same breath claim to be a seeker of the real Truth if that is free from all limitation? The quest of the limited can never, nor is intended to, lead to the real truth but only to itself.

We on the contrary believe and want everyone, who is rational and not dogmatic, to believe that the real truth is attainable here and now by all who really seek for it. This is the only dogma to which we want our readers to subscribe.

It would appear that the Absolute or real Truth is not attainable by the inductive or deductive methods of search directed to experience. True, the laws of Physical Nature have been actually discovered as the result of progressive empiric enquiry and by the genius of a band of specially gifted persons. The proposition that two and two make

four and every other similar 'law' may, indeed, impose upon the imagination as being the real Truth but they do not certainly deceive even the thinkers themselves who offer them for our acceptance as the truth. We are not sure that they hold good or are admitted by the inhabitants of even the next planet where all the conditions, mental and physical, may differ. The real Truth must have its own substantive and unconditional existence like the everlasting hills of the legends. The empiric attempt of the mind to accommodate the universe into a number of assumptions is necessitated by the limited and local nature of our present organs of sense which are in fact not a help and must be always a hindrance in any serious quest of the real Truth. By their very nature they can only distort and never 'establish' the truth. The badness of the medium is responsible for our present hallucination.

A perfect medium would enable us to obtain the correct vision of the truth which does not require any other 'help' but its own for its existence or communication.

Those who are content, under the lead of the empiric philosophers, to wander mechanically and endlessly in the labyrinth of the fictitious, speculative quest of the so-called truth are apt to object to these all-important basic considerations. They do so on the ground that such a policy would render all search of the truth impossible by preventing all speculation on the subject. In other words they suppose that if we once admit the search of the truth to be the object of our activities we necessarily cease to function. They have really no love for the Truth but a great desire for remaining perpetually and actively ignorant.

If they have really any love for the Truth, as fortunately they always profess to have, we have a right to claim their attention for considering seriously a method which is not based on experience of the defective senses nor regulated by the limited powers of the mind and is capable of meeting every demand of our limited reason, as a substitute for the admittedly futile methods, in the quest of the Truth.

In empiric epistemology the knower, the object of knowledge and the process of knowing are each of them limited and changing entities. The observer is wholly separate from the observed and the gulf between the two is bridged over by a process which is also distinct from either and which has its temporary existence only when and just so long as, the observer is in touch with the observed directly or indirectly through the medium of the senses belonging to the observer. This contact is established on the physical and the mental planes. The uncertain nature of our knowledge is due to the perpetually shifting character of all the constituent factors *viz.* the observer, the observed and the medium of observation : unless these conditions are changed it will never be possible to know the Absolute. The condition that requires to be fulfilled if the Absolute is to be realised is that all the three factors must also be themselves absolute. In other words if the observer and the observed are not subject to change of any kind it is possible for the knowledge or the relationship between them to be absolute also. In absolute knowledge the observer, observed and the process of observation are, therefore, categorically different from what they are in empiric knowledge. If, therefore, we are to engage in any serious investigation of the Absolute it is necessary to adopt the modification of the empiric epistemology.

Sridham Mayapur, the observer of Sridham Mayapur and the observation of Sridham Mayapur are all of them categorically different from the village Mayapur, the observer of village Mayapur and the observation of the Bengal hamlet.

But can there be such a thing at all as an absolute locality ? Is it not self-contradictory ? The reply should be that there is nothing impossible in the Absolute. Nay, more. Everything is not only possible but actually existent in the Absolute. We should go still further and affirm that the Absolute is the only and fully real existence. Nothing can really exist out-side the Absolute. There is also nothing that does not really exist in

the Absolute. It is not the existence of the Absolute, which by definition is existence itself, that need be at all a matter of doubt or objection. Such doubt or objection applies properly only to the phenomenal. What is really this world ? What is the real value of empiric knowledge itself ? As soon as we are forced by the pressure of sheer logical necessity to entertain such doubt we find ourselves at the end of our resources. What is Truth ?—said the jesting Pilate to Jesus, and did not wait to listen to any reply, supposing that he knew fully well that the question is unanswerable.

Yes, it is no doubt unanswerable in the estimation of empiric epistemology which is stunted by the limitations of the physical and mental planes to which its speculations are confined. But should it be, therefore, the conclusion that there is no way of ever knowing the Truth ?

The method of revelation is regarded by empiricists as an unconditional surrender to irrationality. But why should we try to tie the hands of the Absolute and prevent Him from coming down to us although this may seem impossible to our admittedly poor reason ? That which we cannot do ourselves we are also egoistically disinclined to admit as possible of accomplishment by anybody else. This may be natural. But is it rational ? If we cannot reach the Absolute by our own effort how can we realise Him unless He chooses to reveal Himself to us in a way that is beyond our conception ?

If the reasonableness of this position is fully admitted we at once get the answer to the following questions *viz.*—‘Is this world true ?’ ‘If it is not true what is it then ?’ We get the reply that it is true but not absolutely true. It exists but conditionally. It is dependent for its truth and its existence on the Absolute.

So the village Mayapur of our empiric experience happens to exist at all because there is something absolutely true of which it is the reflected image. This world is the reflected image of the Absolute

world. Empiric knowledge is the reflected image of the real knowledge.

As reflected image of the Reality this world is necessarily inferior to its prototype. This element of inferiority consists in its deceptiveness. It is not really true but at the same time appears as true. The observer, observed and observation appear as

existing but do not exist as reality. This apparent existence is no doubt also apparently true. This proof of its apparent existence being also the indirect proof of the real existence—the reality to which it must correspond as shadow to substance even for its apparent existence.

(To be continued.)

The World-Peace

BY PROF. NIMANANDA SEVATIRTHA, B.A., B.T.,]

ATTEMPTS are made from time to time to make the Kingdom of Heaven descend on earth. They are of different characters. One set of such attempts is being constantly directed to effect the world-peace.

Peace is a most blessed thing. There are none who do not desire it and yet there are few who get it. Peace-makers have been hailed at different times. The political history of the world has seen many such. They come at an opportune moment. Their extraordinary qualities of head and heart at once call them to a power where in the circle of the great they are still more heightened by the frequent clash of forces. This enables them to hold sway over the minds of millions who, in their extreme eagerness to have peace, come clustering round them ready to work under their dictation. Very soon these redoubtable personalities succeed in inaugurating an era of a world-peace.

But ere long the people have settled in their conviction they find that they are deceived. The peace which they have got is but the seed of another unrest of still greater intensity, ready to germinate at any moment. The halo of the great names of these peace-makers soon becomes tarnished and obscure. They are compelled to abdicate their unique position. Somebody else is then pushed up to their position only to share their lot.

Such is the fate of every human conception of peace. It promises much but gives little. Peace enforced by arms is as futile as that enforced by law. Social and moral conventions too count for very little. In every such case a party's interest has been safeguarded. Laws, arms, conventions can hardly be trusted as corrective. They can keep the sword in the scabbard and hide the intention in the heart, but cannot affect the motive that calls for their action.

Temporal suspension of hostilities should not beguile us as peace. The holding back of an evil design should not pass as love.

Again, the arms strengthen the hands of a protector as the laws strengthen those of the ruler. But what is there to prevent their abuse? Do we not very often hear of the lawless law and the oppression by arms? What conventions are there that will promise protection from a miscreant ready to violate them?

Hence we talk of peace but we do not get it. We find it neither in the political life nor in the social. It is a commodity hardly to be found in this world of ours. But is it really so? Is it not in the lot a human being to enjoy it? Can we not make the Kingdom of Heaven descend on earth?

We can enjoy peace. Hitherto we have failed to get it imply because of the fact that we employed wrong methods to obtain it. It is a heavenly thing and it must be secured by a heavenly method. Our body and mind are not heavenly and hence the peace dictated by the body as well as that dictated by the mind is not peace. We must hear the dictation of the soul in this matter. Soul is all love, and hence peace inaugurated on the principles of soul is what is real peace. The soul loving God loves all. It is all-accommodating.

Teachers of this Love Divine are

generally misunderstood; people unaccustomed to study things without their reference to flesh and blood, trace disturbance of all social and moral conventions in their teachings. Addressing such an assembly Christ said, "Think not that I am come to send peace on earth. I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." He meant to say thereby that love contracted on the strength of blood-relationship is no love. A God-loving son is sure to go against his father who does not love God. In such a going away from one's father there is peace. There is peace in the rebellion against all the social and moral conventions, if that is prompted by Divine Love. There is peace when Prahlād disobeyed his father Hiranyakashipu who entreated him not to worship Lord Krishna. There is peace when Arjuna commanded by Lord Krishna, killed in the battle of Kurukshetra his relatives including Bhishma, his own grand-father's step-brother. There is peace when Christ crucified alive prayed to God saying, "Father, forgive them, for they know not what they are doing." There is peace when you turn your right cheek to him who smites you on the left, he being your brother. There is peace in peace as well as in its disturbance. God knows how to maintain peace

and His ways, although contradictory and apparently detrimental to its cause, conduce to it.

In Srimad Bhagabat a beautiful passage occurs equally denouncing all ties of love and friendship made on the strength of flesh and blood. It is as follows :—

Guide is not he nor he the relative,
 Father is not he nor she the mother
 • God is not he nor he the husband
 If they not save from the death
 impending.

Those who do not know God, cannot claim our friendship. Our attachment to them in reference to our mundane relation is but transitory and most uncertain. Then who is my father, who is my mother and who are my relatives whom I can trust for eternal and unbreakable love? In the language of the Bible we say, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother.

Hence the divine love must be

looked upon as the only cementing material capable of keeping us together. The differences that exist between one nation and another will automatically get adjusted if reference is made to it. The world-peace is possible only when we cease to become of the world, when the good of the world ceases to become our goal. The local interests that drive us asunder and always bring us in collision with others, cannot hold their own, when the divine love as the interest of interests becomes the object of our pursuit.

The soul—not the body and the mind—perceives everything in relation to God. It is only by submitting to the dictates of the soul that we can aspire to attain the world-peace. The world-peace has not hitherto been possible only because the politicians have not either cared for, or only shown lip-deep loyalty to the dictates of the soul that remain recorded in our scriptures. A politician must be God-loving first. God-less politics is sure to sow seeds of unrest everywhere.

Narada

IN a former cycle of ages, in his past life Narada was born of a servant girl who chanced to be in attendance upon a certain number of saintly devotees while the latter were halting together in one place during the rainy season according to the custom prevalent

among the itinerant religious teachers of India. Those sages, although they regarded everything with equal and impartial eyes, were yet specially kind to the boy who had subdued his passions, never played with a toy, was obliging, spoke little, and was not fickle and restless. With the

assent of those Brahmans Narada ate the leavings of their food daily and he was thereby purged of his sins, his heart was purified and a liking for Krishna was produced in his mind. He used to listen daily to the charming narrative of Krishna and, as a consequence, love for Krishna was generated in his heart. He listened to every word of the narrative with natural reverence and there arose in him the fixed disposition to realise the nature of himself who was in reality a part of the Divine Essence his subtle and gross physical bodies being no part of his self although he had regarded them as such owing to his own illusion regarding the nature of himself.

In this way, hearing every moment the stainless glory of Hari chanted by the high-souled sages throughout the rainy season and autumn, devotion began to generate in him and it dispelled passion and ignorance from his mind. The sages were kind enough to teach him the most hidden truths. Thus Narada even in his infancy became a devotee of the Lord, humble, sinless, reverential, self-restrained and of a serving disposition. The rays of devotion dispelled the darkness of his heart and he thus came to know his own real nature. 'When the sentient being becomes acquainted with the true nature of himself the unflinching devotion, which puts an end to the defects of worldly passion and ignorance, generates in him.'

Narada's assiduous devotion to God made his character free from blemishes. His self-restraint and serving spirit not only helped him in acquiring a true knowledge of his own self but also that of the Supreme Lord Himself, which is the most hidden Truth and forms the subject of Srimad Bhagabata. He also obtained the knowledge of another thing *viz.* the illusory energy of the Supreme Lord Vasudeva. His new knowledge paved the way for the attainment of the holy feet of the Supreme Lord. He dedicated all his activities to the Supreme Lord and was thereby freed from all miseries

that fall to the lot of a mortal. Our worldly activities tighten the hold of the world on us; but if we dedicate these very activities to the Supreme Lord, they effect their own destruction freeing us from the worldly bondage.

Unalloyed devotion begets real knowledge which in its turn destroys the effects of our worldly activities which are the products of ignorance. "The knowledge which is associated with faithful devotion is subordinate to the acts which are performed for the gratification of the Supreme Lord. Whoever wants to obtain knowledge of the Supreme Lord dedicates all his acts to Him alone, incessantly utters His Name and remembers His Qualities. Chant His glories and you will be favoured with devotion. 'Om, I meditate and bow down unto the Supreme Lord Who is Vasudeva, Samkarsana Pradyumna, and Aniradha.' Whoever recites the above text expressive of forms while adoring the Being Who is sacrifice, Whose body consists of forms and is yet without any form, is endowed with true judgment." Narada acted up to the precept and won the favour of the Supreme Lord Who bestowed on him knowledge, glory and devotion.

Narada had no other blood relation than his mother who died shortly after the above incident. Narada regarded this as a fortunate occurrence as he was now free to set out for the lonely forests of the North and there to pass his time in the contemplation of the Divinity. He wandered his way through cities and villages, across mountains and lakes, gardens and parks till he reached the outskirts of a dense forest of a mossy dreadful and deterring aspect, the playground of serpents, owls and jackals and beasts of prey.

There he sat under a tree and began to meditate upon the Supreme Being present in his heart. Hari, the Supreme Lord, appeared slowly in his heart which overflowed with devotion, and, as he meditated upon His holy feet, his eyes filled with tears of love, he was plunged

in happiness, overpowered by his emotion, and his love for the Lord was full to the brim and he was at a loss to know himself, the individual spirit, from the Supreme Spirit. But suddenly the Form of the Supreme Lord vanished from his heart, leaving him distressed and bewildered. Try as he would, he could not see Him again. Then the Supreme Lord said to him, "You shall not see Me now, your relationship to Me (yoga) has not yet attained perfection. I showed you My transcendental Form that it may serve as an incentive to devotion. Love for Me purifies the heart. Your service to the devotees for a short period has generated firm devotion. When you cast off this mortal frame, rest assured, you will be My personal attendant. You need not despair; the world will be annihilated but not your memory."

At the Supreme Lord stopped, he bowed down his head reverently, shook off all bashfulness, pride, envy and secular desires, and recited the Name of the Lord, recalled His mystic and beneficial deeds and this gave him complete self-satisfaction. Assured of the grace of the Lord, he roamed all over the world singing the glory of the Supreme Being. He was assiduously devoted to Krishna and had a stainless soul and, after the dissolution of the mortal frame,

he was endowed by the Supreme Lord with a spiritual body. At the end of the cycle the world was deluged and Narayana lay down on the infinite expanse of seething water and, as He inhaled Narada got into His body. When He got up again and thought of creation Narada, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Basistha and Bhṛigu again came out of the Supreme Lord.

Narada observed the vows of Brahmacharyya and the rules of devotion towards the Supreme Lord; he chanted His glory as he travelled uninterrupted throughout the universe and beyond—Hari always appeared in his heart as if He had been invited by his dearest devotee. Narada himself said, "The act of describing the deeds of Hari is like a rift in the ocean of the world for persons whose minds are distressed and disturbed by the incessant desire for enjoyment of worldly pleasure produced from the contact of material elements. This is the declaration of the Veda. It has also been clearly proved and demonstrated by evidence and argument. The soul battered and hammered incessantly by lust and avarice cannot be so much pacified by self-restraint and other methods of contemplative meditation as by serving the Supreme Giver of liberation."

Be Kind and Serve Vaishnavas

[BY PROF. NARAYANDAS BHAKTISUDHAKAR M. A.]

(Continued from Pp. 106, August, 1929.)

(II)

As a concrete instance of the difficulties that beset the path of the humanitarian in relieving human misery let us consider the cases of two typical charitable activities.

The operation of famine relief has to be frequently undertaken by the Government of India. There is no duty which that Govern-

ment regards with greater dread and misgiving than this humanitarian task. Indiscriminate charity is out of the question in meeting a calamity on any scale. The policy which has been ultimately adopted attempts to create reproductive employment in the affected areas that may guarantee specific improvement in

the economic outlook of the locality liable to be visited by famine. This is the adoption of the undiluted economic ideal of conduct towards an unfortunate affair. But as loss of revenue in various ways is unavoidable and as the Government of India is not a purely charitable institution it is officially recognised that the best insurance against the recurrence of actual distress during a famine lies ultimately in the hands of the people themselves. Railways and canals that are built as a means of fighting the calamity have in view the improvement of production and means of transport enabling the people themselves to undertake to obtain food and other necessities out of their own improved resources. It is on the industry, foresight and thrift of the people that the state has to rely in the long run for the prevention of the calamity and for fighting it successfully when it actually makes its appearance. No one will seriously question the wisdom of these measures. But can they be described as an example of conduct inspired by the principles of charity and humanity for their own sake? Or are they not rather an effort to get rid of all such obligation?

The case of leper-asylums appeals to our humane instincts probably more powerfully than any other institution for the alleviation of human misery. Let us consider the cases of those kind and selfless persons who volunteer to devote their lives to the 'service' of the lepers. Leprosy is the effect of bad living and is supposed to be contagious and also transmissible to descendants. It is also considered practicable to prevent its spread and even of bringing about its total suppression by segregation methods. This is no doubt an optimistic view but does not appear to be wholly unwarranted by actual results. Those persons who devote themselves to the duty of attending to the lepers are supposed to run the risk of catching the disease themselves. It is nothing but selfless love for the poor lepers that could

induce really worthy persons to accept such almost sure fate for themselves of their own accord. It is not merely an exhibition of sterile sentimentality but those important practical consequences on the lepers and on the community and involves real and heavy sacrifices on the part of the workers. The lepers themselves, however, are never grateful to their keepers nor can the latter ever be the liking lovers of their charges. The keepers are at best rewarded by the satisfaction of conscience resulting from a sense of duty done towards the patients and towards the community. The lepers are seldom reformed in their morals. The community considers itself relieved of a terrible menace to its safety. For the community it is not a question of charity or humanity but of its own existence. For the keepers also the exercise or existence of the 'sentiment' of humanity is not provable as they can have neither sympathetic liking for their charges nor much success or hope of reforming them. The sacrifice of the keepers enables the people at large, who are not necessarily loved or deserving of love on their own account, to live a securer life for good or for evil. Is this also humanity? There is no doubt courage; but is there any charity? The keepers may feel satisfied that they are outwardly more courageous than their brethren. Such example has the effect of encouraging other people to follow it. So the safety of the community seems to have a chance of being better secured thereby so far as it is at all possible to be secured by such external help. But the biologist can never wholly agree to such a view as it is opposed to his doctrines of self-help and survival of the fittest. He would probably be disposed to regard the lepers as a small but significant symptom of a state of wide spread social degeneracy and view any tenderness shown to lepers as a concession to vice that is likely to confirm the undeserving corrupt individual and society

in their bad way of living. Biology does not also praise even any really courageous disposition on the part of individuals which is not exercised for the safety of the individuals themselves. Biology is emphatically unphilanthropic. It should hardly believe in reform itself. The above instances point to the truth of my contention that the interest of the individual is not always regarded as being compatible with the interest of the community. Therefore those who are not really thoughtless should find it impossible to subscribe to the opinion that any genuine or unmixed philanthropic policy is possible under these unfavourable circumstances. The reason of man, if it is impartially and fully exercised, must admit its own utter incapacity of devising any measure for relieving the distress of suffering humanity. It finds itself always between Scylla and Charibdis of the kind described above when it makes any serious attempt for the purpose.

I have purposely omitted all reference to the fact of the actual internal working of these charitable institutions which would furnish further material for reflection to both sides.

I have been considering the matter all along from the point of view of a person who is not content to be merely courageous, charitable or humane for his own personal sentimental satisfaction, but is mainly anxious to understand clearly that it is also beneficial. The ethical philosopher is ready with his reply that one should be courageous for virtue's own sake. The biologist says, "No". The average honest man hesitates between the two views and wants to understand what is really "good" for him to do. It is quite possible to do harm by the misuse even of the "good" qualities of courage, charity and humanity. The ethical philosopher neither of the older nor of the newer type can furnish any really satisfactory answer to these legitimate doubts of every honest man who is charitably disposed.

Sri Chaitanya furnished the following reply which appears to me to be decidedly more to the point. He says that the disease cannot be treated properly unless its nature is really understood. He wants us to consider the nature of the misery itself. All the misery of humanity is the natural and inevitable result of the very constitution of the body and mind of man. The mind wants to enjoy the things of this world by means of the senses. It finds itself thwarted and punished at every step for making the attempt. But man does not, in fact cannot, desist from their pursuit without ceasing to be what he is. He, therefore, tries to find a method that will enable him to enjoy the good things of this world without undesirable consequences to himself. This is the problem of the empiric sciences. Man wants to find out the answer from the experience of the race. It is assumed that there is a method of enjoyment which does not involve suffering and which produces unalloyed happiness. It is assumed that Nature is a wise and kind mother and only wants her children to find out this grand secret which out of mere playfulness and excess of affection she always tries to keep back from them for a time only. But the discovery of the secret by her children will make them her master. She must, therefore, intend to be their servant in the long run. It is the lure of this loyal prospect that makes it their sublime duty to always try to peer into her secrets. In other words the empiricists recognize that they are after all completely at the mercy of Nature. Without her help it is not possible for man to do any thing. She must teach man how to conquer herself. But what will happen to him even after the conquest? The eternal sphinx keeps faithfully mute and makes no reply. The reason of man finds that the master is left as much without standing ground after his promised victory as before it. If Nature has no function to perform after her conquest by him will she

cease to exist? Or will she still continue to be 'subordinate' but indispensable? Oh, what a mockery! It is she who is bound to be the master always? And man? Is he bound to be her eternal slave? This does not offer a very pleasant prospect to the ascending reason which wants to be master in its own right.

So long as the symptoms of his disease monopolize all the attention of man he has no leisure to think of the nature and origin of the malady. He tries to get rid of the symptoms. But the symptoms refuse to be cured so long as the disease itself is allowed to flourish unchecked. If one of the symptoms appears to be cured independently of the disease such apparent cure itself is sure to give rise to a graver symptom and that simultaneously. The mind of man desires to enjoy; the senses are lacking in the power of yielding unlimited enjoyment. Reason opposes sensuous enjoyment on the ground of its grossness and transitoriness and points out that abstinence is necessary if mastery is desired. But the mind laughs at the counsel of reason as it does not want a victory which will baulk it of the gratification of its desire. So the empiricists divide on this point into the two camps of elevationists and salvationists. The former promise free sensuous enjoyment of an infinite variety both gross and refined. The latter promise freedom from the lure of sensuous enjoyment and its correlative misery. The sciences favour the former view. The practices of most of the older religions seem to embody the latter ideal. The exponents of both sides appeal to experience to justify the wisdom of their respective courses. But as a matter of fact experience really does not bear out fully the contentions of either side. It nods to both of them and remains silent.

Sri Chaitanya says that experience itself does not know the Truth. It is necessary to look to some other quarter for a really satisfactory reply. He tells us that experience need not be

supposed to be the only possible source of our knowledge. There is a higher source of knowledge than the sensuous experience of the race. No knowledge of the real Truth can be obtained from experience. Neither salvationism nor elevationism has been able to cure the ills that flesh is heir to. They have not been able even to diminish them. This is also part of our experience. If we are to be true to experience we should not ignore this fact. May it not be the fact that both the ideal and method of both schools are a blunder? It is at any rate reasonable, nay necessary to consider seriously the claims of any alternative ideas and methods if any such are available. Sri Chaitanya says that the resources of the human reason cannot supply any other alternative. But there is an alternative which is above the human reason. It is open to the reason to consider the claims of the transcendental method and ideal if it likes. As this last is wholly beyond our sensuous experience we need not oppose it if it seems at first sight to be inconsistent with such experience. It is also necessary to consider the position, which is new to us, as a whole. The position is briefly as follows. Man cannot know the Truth by his assertive effort. He has, however, the capacity to know It by the method of submissive effort. The definite nature of the effort that has to be made by each individual for this purpose is capable of being communicated to him by transcendental teachers of the Truth who are sent into this world by Godhead on this mission of causeless mercy. Those who are really disposed to receive the Truth obtain the same by the grace of the transcendental teacher. The truth can be learnt by no other way. Its nature can be described by means of the ordinary vocabulary at our disposal but cannot be really understood except by the grace of the spiritual preceptor. It is possible to describe the Truth as It has a resemblance to our experience, the two being related to one another as substance and its distorted reflected

image. The following account of the nature of Truth is to be understood with these reservations.

The Truth is Godhead Himself. He is a Person. He is served by an infinite number of counterpart persons, atomic spiritual essences, in various ways. He dwells with His servitors in the happy realm of the spirit. Our souls belong to the spiritual realm by their nature. The spiritual realm is the direct manifestation of the spiritual or plenary power of God. It is eternally distinct from this phenomenal world. The spiritual realm is the 'real' world. This phenomenal world is a manifestation of the 'delusive' energy of Godhead which is the unwholesome aspect of the plenary power: and has no independent existence of its own as the real world has. It is dependent on and, therefore, inferior to the spiritual realm. Those souls who are disinclined to serve Godhead fall under the power of the deluding energy and are compelled by her to lead this anomalous existence.

In the realm of the spirit the soul functions naturally and perfectly. In this world the soul finds himself under severe restraint. This restraint is due to his physical bodies. These are two in number, *viz.*, the external or gross body and the internal or subtle body. Both are made of the same stuff of which this world is made. The soul is joined to these bodies in such a way that he is compelled to suppose them to be identical with his own spiritual nature. This is the delusion that makes him eager to function on the physico-mental plane. But the soul is always made to feel the inconveniences of this unnatural personality. He strives desperately to get rid of limitations. But the delusive power of God is stronger than the soul as soon as he renounces the guidance of His spiritual power. The rebellious soul strives to conquer the delusive power by his own spiritual strength. But this only serves to entangle him more and more in the

meshes of the delusive energy. But no manner of this single handed struggle with the delusive energy can restore to him the lost consciousness of his real nature and its function.

For that it is necessary for him to receive the aid of the plenary spiritual power which is rendered only on unconditional submission to itself. But the rebellious soul is never disposed to submit. This is his disease. This perversity which is really an abuse of his free will is curable only by the causeless mercy of Godhead. The mercy of God comes down into this world in the shape of His apostles. These spiritual agents reveal to us the truth. Godhead Himself also comes down into this world for the same purpose. The activities of God and His servitors are eternal and spiritual even when they manifest themselves in this world. They are instinct with life, as everything else in the realm of spirit. The account of them is recorded for our benefit in the spiritual scriptures. The descent of God and His servitors into this world makes it possible for the fallen souls to obtain the tidings of the other world, as their activities are actually exposed to the senses of the fallen souls although they are really transcendental. The spiritual records also possess the peculiar quality of being available to fallen souls, although they really belong to the other world. For this reason their true import cannot be understood unless they are explained by those who are themselves transcendental and can, therefore, explain their true meaning.

But it is also never possible for the fallen soul to recognise the transcendental teacher except by his grace. The spiritual scriptures instruct us as to how this grace may be obtained. It amounts to this that we must not confound the spiritual with the phenomenal and must be sincerely prepared to serve the truth unconditionally. This is not also wholly inconsistent with the empiric position. The great difficulty is that the empiricist is not prepared to serve

at all. His idea of truth is that it should be to his liking. The real state of things as should sufficiently appear from the considerations set forth above is, however, that it is the soul that has to adjust himself to the truth and not the truth which has to be dwarfed to suit the capacity of the tiny soul. The truth never pleases the soul. The soul should try

to please the truth which is not a dead thing but the living Godhead Himself. The idea of lifeless, material, abstract or non-existent truth that is the idol of the assertive reason of man must be thoroughly got rid of before we are in a position to grasp the nature of the real truth and the method of His attainment.

(To be continued)

Jivas enthralled and emancipated

WE have the following from the holy lips of our Divine Lord in His instructions to Sanatan : Krishna is One without a second, Whose attributes form, name and pastimes are one and the same. He is eternally served by His plenary spiritual power. He manifests Himself as plenary constituent factors of His own Self and as differentiated parts, and indulges in transcendental pastimes in this world as well as in the infinite Baikuntha the spiritual world. His plenary manifestations are Vasudeva, Sankarsan, Pradyumna and Aniruddha. The created world is the example of His differentiated power. Individual souls are of two classes, one is ever liberated, the other ever fettered to the world. The ever-liberated are ever eager for serving Krishna's feet, they are Krishna's exclusive followers and they enjoy the bliss of serving Him. The ever-fettered are ever excluded from Krishna and ever feel the sufferings of limited existence ; the Fury, Illusion or *maya* constantly

haunts them and for that reason the three afflictions scourge them, they are kicked at by Lust and Anger and other deadly sins whose slaves they are. If in course of their life's roamings they meet with an ever-liberated soul as their healer his teaching like a charm exorcises the demon *Maya* (Illusion) out of them ; then they experience devotion to Krishna and come to Him."

Again, "The soul of man is the eternal servant of Krishna and is His marginal power. It is the manifestation of Him that is simultaneously identical and distinct—just as a ray of the sun in regard to the sun or a spark of fire in regard to the fire. Again, in course of His instruction to Rupa He says,—

"Behold in the universe countless beings that pass through eighty four lakhs of births. The form of a jiva is infinitesimally small."

In His teachings to Sarvabhauma He says, "God and *jiva* differ as the Master and the slave ever liable to be led astray from his natural and

unconditional allegiance, respectively ; and yet you do not hesitate to affirm that the *jiva* is identical with the Creator. In the Gita we have it that the individual soul (*jiva*) is a potency of God. Yet you make such power identical with God the Possessor thereof."

From these great sayings we gather that Krishna has powers inconceivable and His will is free and unrestrained. By the exercise of His spiritual power He manifests Himself as plenary and distinct entities.

As plenary entities He manifests Himself in the fourfold forms of the four appurtenances and innumerable manifestations on the mundane plane, and as distinct entities He is manifest as innumerable *jivas* all over the world. Plenary manifestations are the actions of His full spiritual power and are all identical with Himself. From the perfect whole every part derives full power just as innumerable lamps may be lighted from one Great Lighted Lamp without the latter's light being dimmed in the least. Every one of the derived lights gives as much light as the Original Source. Similar is the case with the plenary Divine Persons that are full manifestations of God Himself. They are all Lords of all lords and are not subject to the law of consequential activities like mortals. Their will is well-nigh as free as that of Krishna Himself but subordinate only to His Supreme will.

A *jiva* is only a scintilla of the full spiritual power and is called marginal power because he exists on the margin where the bounds of the spiritual power meet those of the illusory power. He is not of the essence of the illusory power ; still being only a minute particle he is liable to be overpowered by it.

The individual souls spring from the inconceivable power of Krishna by His unrestrained will and have to take the consequences of their own actions. As long as the soul can exercise his own free will and serve Krishna he is not dominated by the illusory power but just as he abuses his free will and craves for enjoyment forgetting that servitude to Krishna is his real nature and that he is the eternal servant of Krishna he is infatuated by the illusory power of Krishna and reaps the fruit appropriate to such actions. The very memory of his free natural condition, *viz.*, servitude to Krishna restores him to his unalloyed senses and frees him from the bondage of fruitive work and cures him of the disease of illusion. As he has been in bondage from before his coming under the domain of divisible time his bondage is called eternal and he is said to be eternally fettered. Those who are not so bound are eternally free. Those who are bound are under eternal thralldom, for these reasons there is a good deal of difference between God and the individual soul ; God is the Master of *maya* or the limiting

power while the *jiva* is liable to fall under the influence of Maya and be fettered by it. As he is a particle of the great spiritual Krishna he may well be called a particle of the All-Soul and regarded as distinct from Krishna. So our Lord Sri Chaitanyadeva has called the relationship between God and the *jiva* as that of inconceivable simultaneous distinction and non-distinction (*achintya bhedabhedatattva*) like that between fire and the spark, the sun and the ray. The passages in the Vedas, dealing with one of the aspects of the issue, such as "I am Brahman (*aham Brahmasmi*)" can be no authority for the assertion that God and the *jiva* are the same. Krishna or the All-Pervasive Reality Vishnu is the only Ultimate Powerful Infinitude.

As the individual soul is by essence spiritual he may be called identical in essence with the Greatest (Brahma). The principles of the Ultimate and Infinite (Brahma) is the external halo of Krishna's transcendental person; and a part of Him pervades the whole universe as Oversoul. Just above this phenomenal universe Krishna manifests Himself in an undifferentiated manner as the unimaginable, invisible unattainable all-controlling Great (Brahma). His unimaginable dissociated part has manifested itself in the forms of man and beasts, birds and insects, Jakshas and Rakshasas and demons.

Of all beings man is the highest

as he is fit for cultivating devotion to Krishna. Though an individual soul may obtain the body of a man he has still to suffer on account of his misdeeds. Man blinded by Maya forgets Krishna and runs after mundane enjoyments.

"*Jiva*, the minute particle of the Self-conscious, is the servant of Krishna Who is the Self-Conscious principle in its plenitude. The moment that he recollects that he is the eternal servant of Krishna he is liberated. The power that is inherent in the spiritual principle is present in the individual soul in a very slight degree and consequently the individual soul is well-nigh powerless. He obtains power from God in a liberated state. The attainment of the vague idea that he is a spiritual being does not give him any strength and the salvation that he attains thereby is *nirvana* or cessation of function. But the recollection that he is an eternal servant of Krishna injects in him that Divine power which gives him eternal felicity and he is liberated from all sorts of fear accruing from Maya the Illusory power.

Individual souls in the state of bondage are of various kinds. They are given places in accordance with the merits of the deeds performed by them. They are made of the elements of the illusory power of limitation; *mayavad* or the wrong doctrine of illusory limitations get hold of us if we take it for granted that we are composed of

the essence of limitation ; the individual soul is, in reality, made of purely spiritual matter and spiritual properties ; but on account of his *tatastha* or marginal position he is liable to be saturated with the properties of the illusory power, as the individual soul happens to be an infinitesimally small part of the spiritual power. That, too, is the consequence of forgetting his own real status of dependence on Krishna.

• The substance, form and functions of a pure soul (*suddha jiva*) are all spiritual. The *jiva* being only an atomic part of the Divine Soul is liable to be enthralled by Maya or illusion. The enthralled *jiva* is doubly encased, first, by the subtile form composed of mind, intelligence and perverted ego and, secondly, by the gross material body which makes the whole machinery fit for work in the material world. The physical and mental bodies are but adventitious circumstances caused by the individual soul's connection with the limiting or illusory power. Thus arises the semblance in function between the two—the pure soul and the fallen soul. Earth, water, fire, air and ether are the material elements of the physical body. The mind, intelligence and perverted ego (*ahamkar*) compose

the subtile body (*linga deha*). When these two encasements are subordinated to the spiritual essence the individual soul is freed from the domination of the limiting principle. Then does the spiritual body of the soul composed of the principles of unalloyed existence, self-consciousness and bliss manifest itself. A liberated soul performs all his functions with the aid of his spiritual senses. The spiritual body has nothing to do with functions on the worldly plane. When the *jiva* mistakes this material body for his self the work done by this gross body and sufferings accruing therefrom are also thought by him to be done and suffered by himself.

Now it is that he feels pleasure and pain. There is another secret about the liberated soul. A liberated soul, so long as he cannot get rid of his gross perverted knowledge or has salvation in view cannot acquire an unadulterated state fit for devotional service. That liberated condition alone which is the outcome of spiritual association with self-realised souls enables him to realise the spiritual form. The company of the salvationist (*jnani*) can give a sort of liberation which may well be called fictitious. That, too, is a misfortune for the individual soul.



Ambarish and Durbasa

[BY S.J. KISHORI MOHAN PAI, B. L.]

YOUNG and old, all are familiar with the name of Maharaj Ambarish, the world-renowned devotee of Sri Hari. We, bound-jivas as we are and fallen under the clutches of Maya, suffer lots of miseries in this world knowing it to be our only resort and, for deliverance from those miseries, perform various sorts of good deeds ; but it is an irony of fate that the same miseries trouble us again and again. However, we can get rid of the bonds of *Karma* (effect of the actions including those of previous births) if we study and follow the Bhaktas (devotees). Hence the life of a pure devotee is the only object of study for a Jiva.

Maharaj Ambarish, although a monarch of the seven islands of the universe considered his enjoyable position to be quite unworthy. He engaged his mind in the contemplation of Sri Hari, his voice in uttering His words, his hands in cleansing His temples, his ears in hearing His glory, his body in the touch of a devotee's person, his nose in smelling the Tulasi offered at His feet and his tongue in the tasting of Sri Bhagabat Prasad. Not only that, but he engaged his legs in touring about places of pilgrimage, his head in bowing down to Sri Bigraha, his desires in the services of Sri Hari but not in worldly enjoyments. Further, he placed his firm faith in God having performed all the observances of devotion practised by Sri Prahlad and other devotees. He nicely managed the administration of his dominions through his representatives according to the directions of his Brahman advisers.

Although the intense devotees have got no transitory duty to perform like the *maya-baddha jivas*, or souls in the clutches of the illusory power, still the Maharaj used to perform *Ashwa-*

medha Yajnas etc. worthy of a Kshatriya King, simply for the satisfaction of Sri Hari. He had got Basistha, Asita, Gautama and other Brahmans who were equipped with the knowledge of Brahma as his representatives and he performed these Yajnas on the Saraswati away from his Capital. By successfully performing the *yajnas*, he meant to preach the greatness of the pilgrimages.

The Maharaj used to observe the Dwadashi-brata (religious austerity observed on every twelfth day of the lunar fortnight). Once upon a time in the month of Kartik on the occasion of the performance of such a Brata, he along with his wife after bathing in the Jumna, worshipped Sri Hari in the Madhuban. Then after making gifts of cows to the Brahmans and satisfying them with the Prasad (favour in the shape of the remains of the Lord's food) of Sri Bhagaban he was about to take his meal when the Rishi Durbasa appeared. The Maharaj, the best of devotees, then desisted from taking his meal and welcomed the guest quite befittingly. As prayed for by the king, the Rishi gladly accepted his invitation and in order to perform the religious duties of the noon, went to the river Kalindi and applied himself to the meditation of the Brahman. Durbasa was very late in returning. The king had only half a moment's time left for breaking his fast. Maharaj Ambarish then consulted the Brahman devotees present, as to how he might observe the performance of his spiritual duty in time without offending his venerable guest. The decision was that he should take only water. No sooner had he sipped a few drops than Durbasa appeared. The devoted Maharaj then welcomed the Rishi with joined hands. But he

Rishi with his psychic power learnt all and in a fit of rage addressed the court, "Lo ! Here is a man proud of his wealth. He seems not to be a devotee of Vishnu but identifies himself with the Godhead Himself ; see how he transgresses against his religious duties. I am his guest, and he has himself taken his meal before entertaining me. However, let us see the sequel." Thus saying, the Rishi, fired with anger, tore off a tuft of hair from his head and created a fiery and deathlike demon out of that for the destruction of the Maharaja.

The demon, sword in hand, trod upon the earth with violence in a burning mood. The devoted Ambarish, although he found himself face to face with death, did not move an inch. The confirmed devotees surrender their body, mind and soul and all to God, and are careless of self-protection, because they know that God is the only protector, and destroyer of all *jivas*. It is His divine will that saves a *jiva* and it is His will that kills him. God protects one who has surrendered himself to Him. Now at this juncture, God sent his Chakra to protect His devotee Ambarish. Then the Sudarshan Chakra, a veritable shooting disc of fire not only burnt down the demon but advanced towards Durbasa who got frightened and beat an ignominious retreat.

By the power of his Yoga the Rishi sped round the whole earth, air, heaven and the nether world without rest or intermission, the Chakra chasing him everywhere. Thus the Rishi to save himself from the hands of the Chakra went to Brahma the creative Deity of the universe and sought for his help but Brahma said, "Darling, I am the servant of God and not only myself but Mahadeva, Daksha, Bhṛigu and all the Projeshas, Bhuteshas and Sureshas (gods of the animate and inanimate worlds and gods of *suras*) are simply carrying out the mandates of God, with bowed heads and working for the welfare of *Jivas*. Even this position of mine is not eternal. This region of mine will disappear

at the end of the appointed *lila* of that great Lord. You have revolted against His devotee ; hence I have no power to save you. Then Durbasa went to his Gurudeva Shiva on Kailas and took shelter with him in the hope that he would save him. But Shankar said, "Darling I have no control over the Supreme Being ; on many occasions out of pride on our part and disregard for Him we were greatly mistaken. Myself, Sanat Kumar, Naraṇa, Bhagaban Kapila, Vyasadeva, Devaṇi, Dharma, Asuri and Marichi although omniscient, cannot understand His *maya*, but are rather overpowered by her. This Chakra of the Supreme Lord is certainly unbearable for us. You had better go to Him and take His shelter ; He will do good to you."

Thus disappointed, Durbasa thought within himself, 'I have approached Brahma and my Gurudeva Shiva for shelter but I have been disappointed. Now I have come to such a plight that I shall have to go to Him Whose devotee I have insulted.' The Rishi then went to the Lord of Lakshmi Who was then in the presence of Lakshmi, prostrated himself before Him and with trembling limbs said, "Achyuta ! Ananta ! Giver of all courage to the Sadhus ! I have committed a great offence. Thou art the well-wisher of the world, I am a *jiva* of the universe, so save me. Not knowing Thy powers, with self-conceit did I attempt to cause mischief to Thy devotee. O God ! Save me from this offence ! O God ! I won't retire if Thou say'st that there is no help for him who commits offence against a devotee. Even a person condemned to hell is saved by uttering Thy holy Name, even so will there be no remedy for me ?"

Sri Bhagaban, the Lord of all *jivas*, then said, 'Brahman ! I am not independent but dependent on My devotees. My Bhaktas are very dear to Me, they are the very core of My heart. I love My *bhaktas* more than Myself, because I am their only resort. How can I be off from them who have abandoned their sons, dear

relations, friends, wealth, their lives and their all and have surrendered themselves to Me. O Bipra ! Like chaste wives controlling their husbands, the *Sadhus* have brought Me under their control. Their hearts are full to the brim with My service. Even if granted by Myself they refuse to accept anything else than My service ; even the four forms of liberation, not to speak of any lesser enjoyment. Hence Bipra ! If you say My *Bhakta* is giving you pain, My answer is that a devotee is superior to you fired with the potency of *Brahma* and that by insulting *Ambarish* you have given pains to My heart.

Again, if you say, 'Oh Lord ! I have taken refuge with Thee, excuse my offence,' to that My answer is that I am within the heart of a *sadhu* and a *sadhu's* satisfaction is the same as Mine. Go and pacify *Ambarish*. If you say that *Ambarish* after inviting you, has taken meal before you and hence has committed an offence ; to that I say that the *sadhus* know none to be superior to Me. If you question again, which is greater—to serve a *Brahman* or *Dwadashi* ? To this My answer is, 'Go and ask *Ambarish* about that. He will give you the just reply. You are not conversant with *Shastrie* knowledge. Don't be ashamed of your ignorance. I know none superior to a *sadhu*. The *Bhaktas* are not ignorant. *Ambarish* has taken water according to the dictations of the *Sruti Shastras*. 'O Bipra ! At once go to him whom you have offended. Don't you know that one who causes mischief to a *sadhu*, causes mischief to himself. If you boast of your meditation and erudition, then I say that ascetic practices and learning are only the external accomplishments of a *Brahman* which in the case of ill-mannered actors, produce wrong effects. Hence go to *Ambarish* and beg his pardon.'

With a heavy heart *Durbasa* returned to *Ambarish* and surrendered himself to his feet. The *Maharaj* was very much ashamed at the *Brahman* touching his feet, and mollified with his entreaties began to pacify '*Chakra*', saying, "O

Sudarshan ! If ever I have acquired any merits by my gifts or *Yajnas*, if ever I have successfully performed my religious rites, if God is satisfied with me, then with His grace let the *Brahman* be out of danger." Then the '*Chakra*' calmed down. When the *Rishi* was out of danger, he began to praise *Ambarish*, the giver of his life.

Durbasa said, "Great King, today I have realised the greatness of the eternal servants of God ; nothing is impossible to them. I committed offences against you but you easily trifled with them. Lo ! Nothing is impracticable to them who have brought the Supreme Lord Himself under their control. Nothing is impossible to the servants of Godhead, even the hearing of Whose Names purifies the hearts of men. *Maharaj*, you are very kind, because overlooking my faults, you have saved my life today."

Then the King after bowing down to the *Rishi* and touching his feet appeased him with the 'favour' (*prasad*) of the Supreme Lord in the form of His tasted food. Highly satisfied with his hospitality, *Durbasa* asked the King to take his meal and then said, 'O King, you are a great devotee, I am much obliged to you and much pleased at your friendliness and *Vaishnava* hospitality. The heavenly gods and worldly men will sing your fame for all time to come.'

The quality of resignation of God's devotees is indescribable. Their humility like that of a blade of grass is manifest in every word. Mercy to *jivas* is clearly seen in all their actions. So long as *Durbasa* did not return, during the course of a year, *Maharaj Ambarish*, waiting in expectation of his return lived upon water only and inspite of repeated requests from the members of his court, did not leave the spot ; on the contrary, with body, mind, and words, he prayed to God for the *Rishi's* welfare.

However, when Durbaṣa had gone away, the King after taking the offerings to Vishnu, began to think over the Rishi's danger his escape out of it, his own patience and the influence of Sri Bhagaban. Maharaj Ambarish was assiduously devoted to Bhagaban Vasudev and considered all enjoyments of the world and even the position of the Brahman to be utterly useless and undesirable.

After this Maharaj Ambarish handing over the charge of his empire to his worthy son retired to the forest and devoted the rest of his life to the lonely contemplation of Bhagaban Vasudev. A question may arise as to why the

great King, betook himself to the forest when he was accustomed to serve Sri Hari day and night in his home. The answer is that the masses follow the classes. After duly serving Gol in the Grihastha Asram (household life), people should adopt the life of a *banaprashta* (recluse in the forest). Further if we look at the thing from the Maharaja's point of view, it may be said that just as a millionaire covets for more money and crosses the deep in quest of the same, so also Maharaj Ambarish, although already rich with the wealth of devotion to Gol, went out into the forest in search of more.

The Duties of a Householder-Devotee

[BY PROF. JATINDRA MOHAN GHOSE, M.A., B.L.]

(Continued from P. 91, August, 1929.)

INDIVIDUAL SOULS or Jivas being the transformation of a power,—called the Jiva-Sakti,—of Krishna, the Absolute Godhead, the proper and only function of every Jiva-soul in his perfectly normal state is submission to the Master of all the Powers i. e. the All-Powerful (शक्तिमान्), and to serve the Absolute Godhead under all circumstances as an eternal servant of His. Hence the service of Krishna, the Absolute Godhead, is the only duty of a Jiva: it is the very condition of his true existence. Existence of a Jiva away from such service is abnormal fallen state; it is the perversion of the real life in utter forgetfulness of his true

self. Shorn of the willing service of Krishna, the Jiva becomes a slave to the miseries of the world, while as a faithful servant of the Lord he is far above their reach.

But in this fallen state of forgetfulness of Krishna and his own self, a Jiva cannot of himself understand the value of the conscious service of Krishna, nor regain it independently. He has to learn it from a Vaishnava, the eternal servant of Godhead, by means of sincere submission and service. Hence the service of the Vaishnava is the only possible duty of the Jiva in the fallen state. But the service of the Vaishnava is not a different thing from the duty

of the service of Krishna. It means, on the part of the aspiring Jiva, close touch with the Vaishnava, submission to him, and devotedly associating with him in all his activities in order to obtain the benefit of quasi-conscious service of Krishna under the direction of the latter,—there being under the circumstances no other alternative than these for carrying up the Jiva to Krishna. The true Vaishnava, the wholetime servant of the Godhead, has no desire of his own to fulfil. His only concern is to fulfil by all means the desires of Krishna—in which all desires of his own are merged. Without any expectation on his own account from the surrendering and serving Jiva-soul, the Vaishnava accepts his service to Krishna for his benefit only, *i. e.* to teach him the service of the Godhead, his own long-forgotten duty, which he cannot, in the first stage, himself understand and perform independently. For this purpose the Vaishnava would further advise him to always similarly associate with all other pure Vaishnavas who form an indivisible community of spiritual brotherhood and serve them all in every way, and to sing constantly the Name of Krishna in their company, carefully avoiding all the ten kinds of offences.*

The singing of the Name of Krishna is the best form of service of Krishna,—God-head's Name being identical with His own self. Unlike the mundane world there is nothing in the transcendental spiritual world to intervene between the Absolute God-head, and His Name, Form, Qualities, Pastimes (*lila*) and Paraphernalia, and to differentiate them from one another. They are severally and collectively one indivisible identity eternally manifesting an endless diversity. And this singing which is the only means available in this Iron Age to a fallen creature for regaining his natural position, can be performed in the proper manner in the company of the pure Vaishnavas. For, the Name, the transcendental Word, descends only on the spiritual tongues of pure Vaishnavas. The material tongue is not fit ground for Its manifestation. So the Supreme Lord advised those three things in the first year to suit the understanding and requirements of a devotee in the first stage.

Now we have seen that the service of Krishna, that of pure Vaishnava, and the singing of the Name—all the three make one identical and inseparable whole; they are but three phases

*Ten kinds of offences are :—(1) to calumniate the true Vaishnava, (2) to differentiate the Name, Form etc. of Vishnu from Vishnu, (3) contempt of the Preceptor, (4) to deride the authority of Sruti-shastras, (5) to consider the efficacy or virtue of the

Name as laudatory exaggeration, (6) to attribute fanciful and different interpretations to the Name, (7) inclination to sins on the strength of the Name, (8) to consider the singing of the Name on par with other virtuous acts, (9) to instruct the Name to the contemptuous, (10) want of faith in the Name even after hearing of Its greatness.

of one and the same thing, the service of Krishna. Here the goal—the service of Krishna,—and the means—the other two—belong to the same category and are without any distinction from one another, the means merging in the end. Herein lies the unequalled and unsurpassed superiority of Bhakti (Devotion) the only eternal and natural path to Absolute Freedom,—over all other means which are necessarily different from their promised goal, the real goal which is only one being beyond their reach. Whereas in the path of pure Devotion the God-head is reached through the God-head Himself, as it were.

To an immature devotee these three appear to be distinct and apart up to a certain stage of his advancement. As he reaches the second stage of advancement the misconception that the worship (service) of Krishna is distinct from the other two, *viz.*, the service of Vaishnava, and the singing of the Name,—wears off and he gradually realises the identity of the end and its means,—the identity of the service of Krishna with the service of Vaishnava and the singing of the Name. Nay, he realises with due advancement that the true service of Krishna lies only in the sincere service of pure Vaishnavas, and the uninterrupted singing of His Name in their company, and that this is the only means open in the Iron Age of reaching

Sree-Krishna's lotus feet—the only place of non-death, non-fear, and non-sorrow. Hence the Supreme Lord's advice in the second year,—‘Serve Vaishnava, and sing the Name. By these two only you will quickly secure Krishna's feet.’ This is clear to the devotee only in the second stage,—the Madhyama Bhagavata;—for the devotee of the next or the highest stage, *i.e.*, the Maha-Bhagavata, there is nothing more to be added. For his very existence, very breath, is but the constant and uninterrupted service of Krishna.

One not initiated by Sat-Guru, (the good Preceptor), can hardly distinguish, due to his ignorance and empirical ideas,—between a Vaishnava and a non-Vaishnava. He cannot understand the purpose and movements of a true Vaishnava, and confounds them with those of a pseudo-Vaishnava or of ordinary people. To him a true Vaishnava and a hypocrite appear to be the same. Yet the service (*i.e.* association with) of pure Vaishnavas is indispensable to one who seeks the service of Krishna. So in order to learn the mode of service, and the distinction between pure and pseudo-Vaishnavas he must surrender himself to the good Preceptor (Sad-Guru), listen to his instructions, and learn them by submission, sincere questioning and service. To a devotee of the first stage, a pure Vaishnava must be as one on whose tongue the pure Name mercifully manifests Himself for

his deliverance by the method of attentive listening.

As the devotee advances, he should seek the service and association of the Vaishnavas of the higher stage,—Madhyama Bhagavatas, who have completely risen above all miseries and mundane desires, and whose devotion is now constant and is no longer intercepted by Jnana or mundane Knowledge that aims at identification and ultimate merging of self in the Brahman; or by Karma or performance of meritorious acts securing great and finer enjoyments to the performer in the more enjoyable worlds; or by other desires after inferior enjoyments of immoral people and atheists. The merciful Lord's Name constantly and freely plays on their tongues in His

form of the transcendental sound. The lives of such Vaishnavas are wholly transformed into the exclusive service of Krishna. The service and company of such Vaishnavas enable devotees, sincere seekers of pure devotion, to shake off all doubts and errors, and to gradually understand and realise the perfectly transcendental nature of the service of Krishna, and His identical Name.

The company of the good really means the company of the Vaishnavas of this class, which is by all means to be sought and lived in, and is the only means of all success. From such associations only, the devotee can appreciate the Maha-Bhagavata at whose very sight the Name of Krishna comes out of Himself on the lips.

Matters of Moment

THE difficulty in connection with religious teaching said to be experienced by the Indian Universities of to-day has been sought to be overcome by the revival of the forest *asram* of the *Rishis* in a modernized form at Santiniketan. In explaining the basic principle of Santiniketan Asram its Founder President the poet Rabindranath Tagore once wrote as follows :

“If religious feeling is not considered as mere sectarian accomplishment

but rather the fulfilment of humanity itself, then it must have a suitable environment for its exercise.”

J. Krishnamurti has lately dissolved the “Order of the Star.” He says he no longer requires any maternal support for his spiritual life. “My only concern,” says Krishnamurti, “is to set men absolutely unconditionally free.”

• Poet Tagore wants to bring about the 'fulfilment of humanity' by providing the ideal humanity with a suitable environment in the shape of the forest as the fostering ground of its perfect activities. Krishnamurti is specially opposed to rites, forms, creeds and conventions.

But whom are they going to make free and from what conditions? Humanity and individual man conceived by both of them as being dependent on a conditional environment for their perfect existence cannot also be at the same time absolutely unconditionally free. To make himself free from all conditions is the time-honoured dream of the *mayaradin*, that is to say of a section of those who follow the lead of experience for getting rid of its unwholesomeness. To such the absolute as well as the unconditional have always been the negative of the positive phenomenal. To be away from the busy places of the world is not to be any nearer the positive, unchanging absolute than by any imaginery adulteration of the two kinds of opposite (positive and negative) conditions of the familiar phenomenal existence.

Neither of these idealists have definitely referred to the soul or the spiritual environment. If humanity and

individual man themselves belong to the conditional category by their nature how can they be lifted to the realm of the absolute and also by one of their number who is himself limited to positive or negative or adulterated empiric expedients for effecting, what he has not been able himself to attain, *viz.* unconditional free existence?

What do they really mean by the unconditional and absolute? Krishnamurti wants to get rid of stages. Both of them appear to speak about their ideals, at the far end, from the impersonal platform of the *mayaradin*. Who is it that is offering the absolute in this case and to whom? The empiricist has no such gift to offer except in the negative sense which cannot certainly be described as the 'fulfilment' of humanity. The only alternative to empiricism is the *Srantapantha* or the path of revelation which is vehemently discarded by Krishnamurti and politely avoided by the shrewd commonsense of the Poet.

Does Krishnamurti himself claim to be the unconditional? What guarantee have we for such a claim being true? Why should we be so credulous as to accept him as the unconditional without really cogent arguments guiding us to do so?



Sree Sree Chaitanya Bhagabat

(Continued from P. 96, August, 1929.)

CHAPTER XV.

Summary : -In this chapter is described mainly the *lila* of the marriage of Gaur-Vishnupriya.

Nimai Pandit as Professor taught His pupils in the Hall of Chandi at the residence of Mukunda Sanjay. The Lord, the Bulwark of the eternal religion, if He chanced to notice the forehead of any of His pupils unmarked by the *tilak*, put the delinquent to such shame that the latter would never again come into the class without the *tilak* mark. The Lord always declared that it is the view of the Shastras that the forehead of a Brahman devoid of the *tilak* mark looked as impure as the charnel-ground itself. If any of the students appeared without the *tilak* mark the Lord held that it was a conclusive proof that he had failed to perform his daily worship of the morning and accordingly bade him return home and come to the class after doing his *sandhya*. It was only after the student appeared with the *tilak* mark that the Lord allowed him to attend His teaching.

Nimai Pandit used to indulge in jokes and witticisms of all kinds with all persons. He specially relished the fun of caricaturing the mode of pronunciation of the people of Srinatta. There was only one exception to this rule. He never indulged in jest or merriment with any ladies outside the circle of His closest relations. If He chanced to meet any lady He at once withdrew to the further end of the path. Activities full of amorous enjoyment such as were exhibited when Krishnachandra manifested His *lila* in this world, were not displayed during the appearance of Gaur. It is for this reason that those great personages who are versed in the principles underlying the appearance of Gaur and are sincerely devoted to Him never address Him as the amorous Hero of Nadia in imitation of the mode in which Krishna, Who is the Embodiment of the mellow quality of amorous enjoyment, is styled. Those who studied under the Lord for the space of a single year became proficient in all the principles of the Shastras.

Meanwhile mother Shachi anxious to marry her son a second time arranged a match between Nimai and the daughter of Rajpandit Sanatan Misra of Navadwip by the agency of Kashinath Pandit. The maiden was distinguished by the most ardent devotion to Vishnu. Buddhimanta Khan who possessed immense wealth undertook of his own accord to bear all the expenses of the marriage. The *adhibas* festivity which comes off on the day preceding the marriage, was performed with the greatest magnificence. The Lord mounting a *dola* borne on the shoulders of men arrived at the house of Rajpandit at the auspicious juncture of evening twilight. The *lila* of the nuptials of Vishnupriya and Gaur, who are the same as Lakshmi and Narayana, was accomplished by means of all Vedic and customary rites with the greatest pomp and grandeur. Sanatan Misra desiring the pleasure of Vishnu bestowed his daughter, who was dearer to him than his own life, into hands of the Lord and made numerous and lavish gifts to his Son-in-law. On the following day mounting the *dola* with Vishnupriya Devi the Lord auspiciously returned home amidst a continuous shower of flowers to the accompaniment of dance, song and music. As Lakshmi and Narayana established themselves in Their own home a mighty sound of joy went up all over the universe. By listening to the narrative of the eternal marriage of Lakshmi and Narayana the individual soul is purged of the desire for married state that joins together male and female in this phenomenal world as enjoyer and object of enjoyment and the understanding that Narayana is the sole enjoyer of all universe is aroused. As the Lord bestowed His grace on Buddhimanta Khan by embracing him, the latter's joy knew no bounds.

- | | |
|--|--|
| 1 All glory to Gaurchandra, glory to
Nityananda !
Vouchsafe to the heart the gift of Thine
twin feet, | 4 The Lord performed the <i>Sandhya</i> and
said His prayer at break of day,
And thereafter making obeisance to His
mother went out to teach. |
| 2 All glory to Gauranga with His own.
By listening to the narrative of Chaitanya
devotion is gained | 5 Mukunda Sanjay was His servant during
many births ;
Purusottam was the son of Mukunda. |
| 3 In this manner the Supreme Lord in the
intoxication of learning
Remained in disguise, without manifesting
Himself to any one. | 6 To the residence of this fortunate person
everyday
Gaurchandra bent His auspicious steps ;
there to teach His pupils. |

The Lord arrived first and took His seat
in the hall of Chandi.
And thereafter the disciples made their
appearance one after another.

In the meantime if on any day by chance
Any of them forgot to make the *tilak*
mark on his forehead.

9 The Lord Who is eternal religion itself,
upheld all forms,
Nor did omit to perform any duty, for
ensuring the safety of all.

o The very moment such delinquent appear-
ed He put him to such shame
That he would never come again without
doing his *sandhya*.

The Lord said, 'Brother, why on your
forehead
I find no *tilak* mark ? What may be
the reason of this ?

- 'If the forehead of a Brahman be without
the *tilak*
The Vedas declare such forehead to
be like the charnel-ground.

12 I now understand it : you have not
performed your *Sandhya* to-day.
This day, brother, your *Sandhya* has been
barren indeed !

14 'So go back home and perform the
Sandhya once again,
And after doing the *Sandhya* come for the
purpose of study.'

15 For this reason those who were pupils of
the Lord
All of them performed their religious
duties regularly.

16 Such was the arrogance that the Lord
practised for fun
That there was no one whom He did not
provoke in many ways.

17 Save only this that there was no joking
with women ;
The Lord shrank far off His path if He
chanced to come across a lady.

18 Specially did the Lord poke fun at natives
of Srihatta whenever He met them,
He held them up to ridicule by caricaturing
their pronunciation.

19 In anger the Srihattiyas retorted, 'Yea,
forsooth !
Tell us truly, sir, to which realm Thyself
belong'st.

20 'Thy father, mother and all thy relatives
known to us,
Which one of them, wilt Thou tell us, was
not born in Srihatta ?

21 'Being Thyself begotten of a Srihattiya
With what face dost Thou Thyself make
such an uproar ?'

22 But say whatever they could, the Lord
was not to be pacified
And ridiculed the speech of that country
in many ways.

23 When the Lord poked a Srihattiya He
did not desist
Till his anger had waxed strong beyond
endurance.

24 In high passion some of them hotly
chased Him,
And, failing to catch Him, returned
raging and storming violently.

25 In a fit of rage some dragged Him by
the skirts of His cloth
To the presence of the *Shikdar* who sat
in the King's court ;

26 Till at length the friends of the Lord
turning up
And bringing about a compromise, came
away with Him without more ado.

- 27 Some day the Lord would dodge about
the dwelling of a *Bungal* for an
opportunity of mischief
And took to His heels in a fit of terror
after smashing his begging bowl.
- 28 The Lord was apt to indulge in such
wantonness towards all
Save that He never looked at a female
even by a side-glance.
- 29 During this manifestation, it is known to
all the world,
The Lord did not allow even the name
of woman to enter His ear.
- 30 Therefore, it so happens that all the most
eminent persons
Abstain from addressing Him in their
prayers as Gauranga the amorous
Lover of woman.
- 31 Although all forms of praise are applica-
ble to the Lord
Yet the wise only sing what is in accord-
ance with His nature.
- 32 In this manner in the abode of Mukunda
Sanjay
The Hero of Vaikuntha sported in the
sweet taste of learning.
- 33 On all sides shone the circling groups of
His students,
While the Lord seated in the centre
taught with great ardour.
- 34 Certain of His servants kept on applying
Vishnu-oil to His head,
As the Lord expounded the texts in
endless ways in terms of the mellow
quality appertaining to Himself.
- 35 After teaching from early morning till
noon
The Ocean of all good qualities proceeded
to bathe in the Ganges ;
- 36 And also through half of the night in this
manner every day
The Lord studied Himself and helped
others over their studies.
- 37 For this reason by reading only a year
under the Lord
All became erudite and acquired a real
grasp of principles.
- 38 Thus the Supreme Lord indulged the
sweet taste of learning.
Shachi constantly thought of His marriage
- 39 Ever and anon Shachi mentally ransacked
the whole of Nabadwip
With intent to find the maiden to match
her Son.
- 40 In the town of Nabadwip there lived a
most fortunate person
Of a disposition most prone to kindness,
of the name of Sanatan.
- 41 Guileless, generous, possessed of the
greatest devotion to Vishnu,
Given to serving with zeal all who sought
his hospitality, ever doing good to all,
- 42 Truthful, self-controlled, of high lineage,
Holding the title of King's Pundit, whose
fame had spread everywhere ,
- 43 In the world he was one of the wealthiest
of the citizens,
Maintaining with ease a large number of
dependants.
- 44 He had a daughter of a most excellent
disposition :
The mother of the world was the visible
form of Lakshmi herself.
- 45 The moment that Shachi Devi cast her eye
on the maiden
She was convinced in her mind that the
girl was befitting her son.

- From childhood every day she bathed
twice or thrice in the Ganges ;
And there existed nothing else for her
but the devoted service of her father,
mother and Vishnu.
- 47 Every day as soon as she met Shachi
She bowed at her feet with humility.
- 48 The mother also blessed her with great
affection,
'May Krishna bestow on you the favour
of a worthy Husband.'
- 49 'At the baths in the Ganges the mother
nursed this desire
'May the girl be wedded to my son.'
- 50 The King's Pandit also with all his house-
hold
Cherished the wish in his mind of
bestowing his daughter on the Lord.
- 51 It so chanced that Shachi sent for Kashinath
Pandit
And said to him, 'Father, lend your ear to
my word.
- 52 'Speak to Raj Pandit, if he entertains
such a wish,
He may bestow the gift of his daughter
on my son.
- 53 Kashinath Pandit set out that very instant
taking 'Durga' 'Krishna,' towards the
house of the King's Pandit.
54. Raj Pandit on beholding Kashinath,
Himself fetching a seat, offered it
respectfully.
- 55 He felt most highly honoured and after
going through all formalities,
The Pandit asked him, 'What concern
brings you here ?'
- 56 Kashinath said, 'There is a message for
you,
Do it by all means if you have a mind.
- 57 'Bestow your daughter on Bishwambhar
Pandit.
This connection is proper in every way,
- 58 'He is the heaven-appointed Husband,
most suitable for your daughter ;
This most loyal maiden is fit consort for
Him.
- 59 'Even as Krishna and Rukmini were
fitted to each other,
Exactly so are Vishnupriya and Nimai
Pandit.
- 60 On hearing this the Brahman discussed
the proposal
With his spouse and other relatives to
learn what they thought.
- 61 All said, 'There is no need of any
hesitation:
By all means waste no time in accomplish-
ing the marriage.'
- 62 Therefore the Raj Pandit well pleased in
mind
Said to Kashinath Pandit,
- 63 'To the hands of Biswambhar Pandit by
all means
'I will give my daughter ; Brahman,
there is no reservation in this.
- 64 'If it be, indeed, the due of the good
fortune of my entire family,
Then only such excellent connection will
accrue to my daughter.
- 65 'Do thou return and state all this to them,
I assure you once again that I will do this
by all means.'
- 66 On hearing this worthy Kashinath Pandit
with great satisfaction
Made his way to Shachi and told her
everything,

(To be continued.)

Our selves

(Communicated)

Sridham Mayapur Post Office :—A post office has been opened at Sridham Mayapur since June last after careful enquiries on the part of the authorities. The venture has been justified by its brilliant financial success as was expected. The need for the institution had been keenly felt for a long time. The sacred birth-place of Sri Chaitanya Deba owns several considerable establishments requiring constant help of the Postal Department. The publication of the Bengali daily, the 'Nadia Prakash' and many religious books from the Nadia Prakash Press at Sridham Mayapur, the presence of a growing number of students at the free residential educational institution, the Para-Vidya Pitha (university of spiritual culture) and multitarious requirements of the Sannyasins and the Brahmacharins of Sri Chaitanya Math whose missionary activities extend to every part of the world, urgently required a fully-equipped post office on the spot. The influx of pilgrims here throughout the year also requires every facility for improved means of communication. We thank the authorities for their sympathetic attitude towards the needs of this important locality.

BRANCH MATHS.

Sri Gaudiya Math, Calcutta :—A series of public lectures was delivered at the Albert Hall, Calcutta under the auspices of Sri Gaudiya Math, on the 28th July, 4th, 11th and 17th August respectively. The subjects were—(1) "Gaudiya Gauraba" (glory of the Gaudiyas), delivered on 28-7-29 by Pandit Sundarananda Vidyavinode, B.A. Editor of the Bengali weekly "Gaudiya" published by the Gaudiya Math, presided over by Sir Deba Prasad Sarvadhikary, M. A. L. L. D., Kt., C. I. E. etc.; (2) "Gaudiya Sahitya" (Literature of the Gaudiyas) delivered on 4-8-29 by Pandit Sundarananda Vidyavinode, B.A. and presided over by Mahamahopadhyaya Bhagabat Kumar Shastri, M. A. Ph. D., Ashutosh-Mukherjee—Professor of the Calcutta University; (3) "Gaudiya Darshan" (Philosophy of the Gaudiyas) delivered on 11-8-29 by His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj; (4) "The Message of the Supreme Lord" delivered on 17-8-29 by His Holiness Swamiji Bhakti Hriday Ban Maharaj, a Sannyasin and preacher of Sri Chaitanya Math of Sridham Mayapur, and presided over by

Rev. Dr. W. S. Urquhart M. A., D. Litt., etc., by Chancellor of the Calcutta University.

All these lectures drew a house composed of many distinguished persons, mostly educated community of the City. Short extracts of the subjects dealt with will be given hereafter.

Sri Purushottam Math, Calcutta :—The annual celebrations continued for about two months from May to July. We had many visitors as usual from every part of the country including several princes and chiefs. His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, the Spiritual Head, was personally present all through and his discourses were attended by many distinguished persons. The Sankirtan Procession moving in front of the Car of Sri Sri Jagannath Deba on the day of the Car Festival, was organised by the devotees assembled at Sri Purushottam Math led by His Holiness Srimad Bhakti Vivek Bharati Maharaj and held the attention of the vast multitude of pilgrims.

Sri Brahma Gaudiya Math, Alalnath (Orissa) :—The annual celebrations of this Math took place in June—July during the period of *annakarsar* when Sri Chaitanya Deva used to stay here. The special feature of this year's functions consists in the installation of the Sri Bigraha of Mahaprabhu in the temple of Sri Sri Alalnath on the invitation of the Pandas and the people of the locality who formed a huge procession of Sankirtan parties from all the villages escorting the Sri Bigraha all the way from Sri Purushottam Math to the Temple of Alalnath.

Restoration of Alalnath Temple :—This ancient shrine which is situated about 14 miles south of Puri is badly in need of thorough repairs of the existing parts and reconstruction of the ruined portions, which require a minimum outlay of Rs. 25000/-. During his visit to Alalnath this year His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj being entreated by the Pandas in charge of the Temple and by the local public, has promised to undertake the duty of carrying out the work of thorough restoration of the shrine. Pandit Paramananda Vidyaratna has been specially deputed by His Divine Grace to supervise the work of restoration which has already enlisted the sympathy and support of the public and is progressing satisfactorily.

सुधना औषधालय ढाका (बंगाल)

अध्यक्ष—श्रीयोगेशचन्द्र घोष, एम्. ए, एफ्. सी, एस् (लण्डन)

यदि रोगकी शक्ती ठीक ठीक लिखी गई है और हमारा दामके अनुसार काम लिया जाय तो रोग चाहे जैसा हो फयदा भवश्य पहुंचेगा। हमारे औषधालयका बड़ा सूचीपत्र मझा कर पढ़िये।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

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1929

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OR

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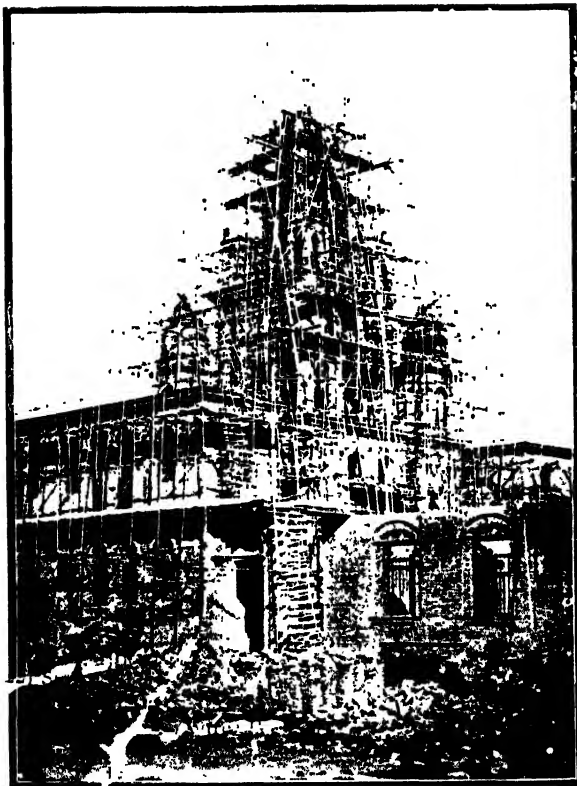
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THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

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NO. 5

The Spirit of Yajna

[BY S. NIMANANDA SEVATIRTHA.]

THE English equivalent of the word *Yajna* is sacrifice. In the Pauranic Karma-kanda any *Yajna* ceremony or a fire-offering goes by the name of Yajna. But the word Yajna means more than what is ordinarily understood by it. In its esoteric meaning as sanctioned by the Bhakti-kanda it means anything that a Bhakta or a devotee, out of love, offers unto his Lord Krishna. Krishna is the sole recipient of the sacrifice and hence He has been designated in the scripture as Yajna-swar or the Lord of Sacrifice.

The purity of love, that prompts the sacrifice determines the character of the latter. The best sacrifice is that

which manifests itself as the fundamental function of the soul. When the soul perceives his Lord and embraces Him, his all things become automatically offered to Him. His whole life is then a life of sacrifice. The real sacrifice begins with the dedication of one's own self for His service. Without such dedication the sacrifice loses its divine beauty and grandeur, and is degraded into a mere religious rite.

Different people live up to different ideals. Consequently the sacrifice which their ideals, for their fundamental require of the soul varies in its character. We have seen a mother giving up her life to save that of her dear son. We

have seen a patriot embracing a scaffold for the cause of his country. We have seen a soldier marching into the jaws of sure death at the command of his general. But the life of sacrifice, which a God-loving lives, is the greatest and most beautiful of all. It is a life of pure, disinterested love—love for God which includes every good thing.

The soul's fundamental function being to serve Krishna, a Krishna bhakta's life is a life of expression—a life of perfect expression. He thinks for Him, he talks for Him, he cooks for Him, he sleeps for Him, he works for Him and does everything for Him. In one word he lives unto Him. He lives if life is required of him and dies if death is required of him. Life loses its charm and death its terror and become equally welcome by him, if by them he can serve Krishna, his Lord. Thus dying he lives and living he dies. Whereas the others who live unto themselves never live at all and are only dead even while they seem to be living.

"We," said St. Paul, "are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us but life in you. And that he died for

all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Now the greater is the spontaneity of the heart in making these offerings, the nobler is the sacrifice. The sacrifice, that is induced by the fear to appear before the judgment seat of Christ in heaven or a sense of duty towards Him who gives us this daily bread is hardly the criterion of a spontaneous heart. Offerings can be expected to be spontaneous only when our soul, in pursuit of its function without any reference to our mundane existence, makes them to Him. It is for this reason that Sriman Mahaprabhu was not at all satisfied when Sri Ramananda Ray, in answer to the query as to which is the greatest sacrifice that a devotee can make unto Lord Krishna told Him in the language of Gita—

"Whatever you do, eat, offer as sacrifice unto Me
Or practise as austerities, do them for Me."

In sacrifices like this the devotee retains fully his mundane egoism and goes to make such offerings in mere obedience to sacred law and duty. The soul is never fully gratified in such a sacrifice which it cannot fully recognise as its own. He was satisfied only when Sri Ramananda referred

to the sacrifice that naturally follows from the divine activities of the soul, functioning independently of the two mundane appendages—the body and the mind that hitherto kept it bewildered. The real sacrifice manifests itself only when the soul is enabled to function in its own plane of pure consciousness. A beginning of it can be made even in our world consciousness, if we, giving up all our empiric activities, settle to receive the light of the glorious gospel? which in book form is the form of God Himself visible to us, through the proper channel. “We talk by faith and not by sight.” Guru or the spiritual guide is the channel who is to be believed. Acting up to the dictation of the Guru Who is ever active in soul’s consciousness, we become confident that our spiritual labours are accepted by Him. The sacrifice begins by self-denial which attains completion and manifests in full glory in the transcendental amorous activities of Sri Radhika, who, when deserted by her Lord, Krishna, was subjected to the greatest agony to which, She, thousand times preferred death, but was yet afraid to die, lest her death might be a cause of grief to Him.

The devotee, in pleasure to serve his Lord, does not mind such sufferings. “If any man” says Christ, “will come after me let him deny himself, and take up his cross, and follow me. For

whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it”. So what is self-sacrifice in the eye of the world is but self-expression in the spiritual eye. In the life of a devotee the self-expression is the greatest. We may take up a few such lives for our study.

When Christ was being crucified alive, he was found praying to God, saying: “Father, forgive them for they know not what they are doing.”

Prahlad, a boy of five years, was ordered by his father Hiranyakashipu to give up worshipping Krishna. He boldly defied his order, in consequence whereof he was ordered to be most cruelly done to death. He was made to drink poison, thrown down from a mountain-peak, thrown down at the feet of a mad elephant, caused to be drowned with a heavy stone tied to his body and so on. Each time he most cheerfully embraced death praying all the while for his father. When his father failed to put an end to his life, he turned his thoughts to Krishna, Who appeared before him in the form of Narasingha (Man-Lion) and killed him. Prahlad was still found to pray to Him not for his pardon alone but for his salvation.

Haridas, a young boy, is another most extraordinary character. He was a Mahomedan by birth but through the grace of the Vaishnabas became

Sridham Mayapur

THE HOLY BIRTH-PLACE OF THE SUPREME LORD SRI KREṢṢṢA CHAITANYA.

[By Prof. Nishi Kanta Sanjal, M. A.]

(Continued from P. 103, September 1929)

THE next question would be 'can the shadow know the substance,—that is to say, have any actual dealing with the substance on the plane of the latter?' The answer must be that it can have only dependent relationship on a different plane. The substance is categorically different from the shadow. The image of the horse in the pool can only carry a shadow on the initiative of the reality on its back, but not the real person.

But if we are really the images in the pool how can we ever hope to be real horses? No, indeed. But our real selves are not images in the pool. Our real selves are live horses and function on the plane of the reality. They are at present under the delusion that they are shadowy horses and it is their fate to carry only shadowy riders. The truth of this delusion is proved by our actual experience. It is at this point that the empiric sciences are of real help to us. All those sciences confess their inability to find out the truth or even to touch the fringe of the question of reality. They also realise that this is necessarily a most unsatisfactory state of affairs. They hope to be able one day to get to the real truth. This instinct pervading all scientific efforts points to the conclusion that the soul does not really belong to the plane of his present unnatural ignorance. He is not satisfied with the challengeable gifts of the empiric sciences. On the other hand he is still more clearly reminded of his present distance from the real truth, doubtless in a vague and misleading way, by every fresh advance in his enquiries regarding the nature of this world. The soul should have been perfectly

satisfied with empiric knowledge if the anomaly did not really exist.

This is our only hope. That the soul belongs to the realm of the Absolute is corroborated by our actual experience that he can never be satisfied by the delusive images of the reality offered by the senses. This being so he naturally feels out of his element in their midst.

Thus the method of revelation demands the most careful consideration at our hands. The truth comes down to us and lifts us to His plane, which is also the plane of our real selves, by method of His own.

The Absolute plane need not be regarded as something abstracted or taken from this world. Nothing but the unreal can ever be the remainder of the unreal. The unreal is the deceptive image of the reality and is lacking in the latter's substantive, unconditional or essential existence. There is absolute locality corresponding to the unreal locality. All localities with which we are familiar in this world are shadows of the absolute locality. If we chase these shadows for different purposes we shall thereby be no nearer the realisation of our purpose as souls. But if the substantive locality itself chooses to descend to this shadowy plane and if we are inclined to regard it seriously as such in spite of its appearance among the shadows and try to make its acquaintance in a scientific way we may get by the method of dealing with it as Reality the only substantive proof of its existence.

We can have no access to the realm of the Absolute if we do not thus care to make the

acquaintance of itself in the only feasible manner. It is only the spiritual realm itself that can ever give us any knowledge of itself. If we want to make the acquaintance of God minus His realm we are doomed to perpetual disappointment. Such an ambition can only suggest itself to those dogmatic empiricists who are absurdly bent up on regarding the Absolute as merely the Relative chain of its all. The chase of this Zero or Abstraction, the ideal of the empiricists, only leads us into the deeper depths of the apparent realm whose shadowy treasures are 'exposed to view but not to touch' and are calculated by their very nature always to tantalise without ever satisfying our wants which are in fact themselves the consequences of a desire for such chasing of the shadow.

We are of course free to regard Sridham Mayapur as an ordinary village of this world with only this result that by following such a course we shall not only not arrive at the Truth but will expose ourselves to the charge of deliberately refusing to avail of the only method for His attainment. Discrimination grows by exercise and the disinclination for the Truth is also not likely to diminish by this suicidal policy.

If the method of revelation or the descent of the Absolute to the plane of the limited be admitted as necessary to enable us to make His acquaintance the descent of Sridham Mayapur must also be regarded as a definite corollary of such admission. It is so because the Absolute is the Reality Who corresponds in His essential features to this world without possessing any of the unwholesome qualities (from the point of view of the requirements of our self) of this phenomenal world. God has His eternal dwelling in the heart of the realm of the Absolute. We cannot see God unless and until we are privileged to have a sight of the Abode of God. But as the only object of human life is to try to obtain a sight of the Godhead it becomes imperatively necessary for every one of us to seek the spiritual locality where alone He is to be eternally found. The process of the quest of the

Abode of God belonging to the category of the Absolute is thus seen to be the eternal function of all individual soul.

Sridham Mayapur is, therefore, categorically different from the village Mayapur as it appears to our view. Sridham Mayapur can not be perceived by our senses. Neither can it be conceived by the human mind. It is the Reality. It has the power of making itself known to our souls. It is full of mercy being the manifestation of the plenary or real power of the Godhead. It is the eternal Abode of Godhead Himself. We can not have access to Godhead Himself. We can not have access to Godhead except by its means. We can also have no access to itself except by its grace. The method by which its grace may be attained can be learnt only from those who themselves possess such knowledge by the grace of seemingly insentient locality identical with the sentient paraphernalia of Godhead. Such knowledge is categorically different from empiric knowledge. We must not obscure the issue by confounding the one with the other. We have to receive this new knowledge by submitting unconditionally to be enlightened by the self-revealing entity itself. In other words we must agree to receive the knowledge from the Vaishnabs in the assurance that as soon as we accept it on its own terms all our doubts and difficulties will be cleared up to our satisfaction by the light shed by itself. We can not have access to it either by 'blind' faith or by 'blind' reasoning. We can find it only by living faith which is self-illuminating. The necessity of this method which is comprehensively called 'the path of listening' or *śrouta pantha* is conceivable by the empiric reason only negatively in the form of the realisation of its own utter incapacity for the task of ever attaining to the real truth by the ascending methods of domination which alone are open to it for the purpose. The method of enlightened submission should not, however, be confounded with any kind of submission to be found in this world that always carries an unwholesome connotation. Unconditional submission to the real

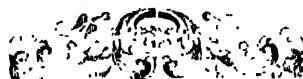
Truth is the only true freedom. Submission to the apparent truth is the only possible bondage for the human soul.

We then arrive at the following position. If Sridham Mayapur chooses to manifest itself in this world we can have no real knowledge of it by empiric methods of search. We can know it only by its own grace. Such grace enables us to see the Sridham, which is of the plenary essence of the Divinity, under the direction of those who can acquaint us with the method of such service which is fully corroborated by the Chaitany. Our only possible relationship with Sridham is that of the under-servant to the upper-servant of the Lord. The devotee alone can recognise Sridham Mayapur through the faculty of service of Sridham itself. We are, indeed, at liberty to believe any place as Sridham on the assurance of empiricists but such identification remains necessarily unsupported by any testimony on the other side. It would be more in accordance with the nature of the quest to apply the empiric methods for understanding the nature of the identification of Sridham by the devotee as this latter is the object of our search.

The application of the empiric method to a spiritual subject is rendered possible by the inconceivable circumstance of the descent of Sridham into this world. The Sridham has the power of appearing in this world so as to be apprehensible to the senses of fallen souls. But the fallen soul because he is lacking in the quality of devotion can not know its real nature either by perception or by intuition. The fallen soul is bound to see the Abode of Godhead in the likeness of a mundane village. This is so because it approaches and is

bound to approach the subject in the wrong way. That very thing which appears to him as the mundane village of Mayapur is, however, really no mundane village but the eternal, limitless, living, supermundane abode of the Divinity. An ordinary mundane village is of the nature of the perverted reflection of the reality. The village Mayapur even as perceived by the fallen soul is not of the nature of an image like the ordinary mundane village. It is the substantive entity itself appearing in the likeness of the image to the view of the mundane observer. If he chooses to regard the Sridham as image he is bound to be a loser by such procedure as he shall not only never obtain a view of Sridham and of Godhead by following such course but will suffer the inevitable consequences of toying with the substance gratuitously asuring it to be the shadow. The feasibility of the geographical identification of the holy site by empiric methods made possible by an act of Divine Grace can not be lightly exploited for the purpose of defeating the object of Divine mercy manifested in the shape of the descent of Sridham to this world. It is no doubt feasible to try to identify the site, which by the hypothesis itself requires in the attempters the possession of the knowledge of the reality, by empiric methods also only by the grace of Sridham itself. The people of the present municipal town of Nabadwip say that their city is not Sridham Mayapur the birthplace of Sri Chaitanya. They assert that the birthplace was washed away by the Ganges and so disappeared completely long ago. The truth of this is questioned for partly different reason by the devotees as well as the scientists. Both maintain that the site exists in tact and is also identifiable.

[To be continued.]



Daily Life

[BY SRI BHAVABANDHACHHID DAS ADHIKARY.]

ON many occasions the first question that we hear from one just stepping into the spiritual world is "What are my duties and how should I go on?" Desiring to lead a religious life he makes a routine of the daily affairs of life and resolves to go on accordingly. The principle is well and good. But before this can be properly followed one thing is to be carefully noted.

In the affairs of this mundane World we notice that a maid is not busy about making a routine of her daily duties as wife before her marriage. At the beginning, the girl and her relatives take care to establish her intimacy with the husband. The first and foremost affair after her arrival at the husband's house is the establishment of relation with the husband and then she attempts to lead her life of serving her husband and his relations. If one without establishing due relationship with one's husband, or without getting a husband at all, performs carefully all conjugal affairs after the manner of a harlot having no true aim, then the performance of those affairs does not bestow happiness on the performer but on the contrary takes her to hell, because her efforts are meant for satisfaction of passions. So

the proper relationship with the husband should be established at the outset.

God head is our eternal Lord. The spiritual Guide establishes our proper relationship with the Lord. So the Preceptor is called "the giver of the eternal knowledge of relation." This eternal knowledge of relation is known as initiation or supreme knowledge.

The girl often imitates to play some part of domestic affairs before the establishment of conjugal relation with her husband. It is nothing but mere imitation, having no real aim, or play with dolls. The girl really cannot serve her husband by playing with dolls. It only gives some temporary and extraneous satisfaction to the girl. Again the domestic works of a harlot, having no relation with husband, are meant for nothing but satisfaction of passions. But each and every daily work of a virtuous wife who realises her relation with her husband being performed with the aim of pleasing her lord, is legitimate and beneficial and renders the whole family peaceful.

Srila Viswanāth Chakrabarti Thakur in his expositions of the Śrīmāḍ Bhagabatam has shown the great difference that exists between the performance of daily domestic duties

by devotees and worldly men. At morn worldly men attend the call of nature, wash hands and mouth, cleanse teeth, take bath, see, hear and talk of diverse things, but all these are for the enjoyment of the material world. The devotees on the other hand perform such works, but these are parts of their devotional services. The performance of domestic affairs by a devotee and a worldly man has no difference in their external appearances, but the difference is only in their internal attachments, devotedness and aim. The person having eternal knowledge of relation with God performs all his works for pleasing the Lord or with the aim of serving the Lord. But worldly people do such works for the satisfaction of their own selfish ends. A virtuous wife combs her hair, dresses herself, cleans the house, cooks food and does such other similar works for the satisfaction of her Lord but a harlot who is given to the satisfaction of her selfish ends does such similar works for satisfying her own.

So our primary object should be the establishment of our relation with the God-head. When the proper relationship is established we shall look to the settlement of our line of service and performance of such service. Realisation of ends cannot be achieved without knowledge of relationship. Again relationship cannot be firmly established without actual realisation of its

nature. If a girl does not go to live under her husband's roof and if after going there she does not serve her lord then her relation and attachment with the husband is not established. When the wife performs the works of her husband's house sincerely and without sparing any pain, disregarding multifarious wants, disadvantages, diseases and mournings, having a spirit of firmness and attachment, it is only then the guardians and other relatives of the girl learn that the girl's relation with her husband has been established. After this realisation the purpose of her life is fulfilled.

What does a virtuous wife want? She does not serve her husband for gaining praise from others, nor does she desire satisfaction of her passions by dressing herself. She does all these for the satisfaction of her husband. She wants to serve her lord for his pleasure only. Her requirements are only for the satisfaction of her lord. She delights in serving her lord, she never hankers after the fulfilment of her desires.

The wife of a Brahmin suffering from leprosy was at the head of all virtuous ladies. She served a harlot to please her husband. She stopped the Sun in his course, brought her deceased husband to life and fully performed all the foremost duties. Leaving aside the fulfilment of one's desires and selfish mundane enjoyment

to favour the Lord, is the primary aim of a devotional life.

The first and foremost duty of one seeking Absolute Truth is to place himself under the protection of the true spiritual Guide. Srimad Bhagavatam says he alone is the true *Guru* who does not only teach and preach but demonstrates practically in his own actions that the *true Guru* is the truest and dearest servant of the Absolute God-head and His Paraphernalia. He faithfully acts up to what he preaches. He thinks, speaks, acts in terms of pure unalloyed theistic service of the Absolute God-head only; he breathes in devotion and service and his very life is a living and animated example of all-round ideal and perfect service of the supreme God-head and His own alike for every moment of His eternal life here and after. Such service premises a true, perfect knowledge of the Personal God-head and constant presence before Him. So he is well conversant with the Absolute God-head and his word is quite competent to dispel all darkness of ignorance and clear up all doubts of a sincere seeker and to carry him along to the holy feet of the Absolute God-head. At the time of taking shelter under the *true-Guru*, the erring judgment of this mundane world hinders the attainment of Real Absolute Truth. The Acharyas preach that the seeker of Absolute Truth should give up the *pseudo-Gurus*

and place himself at the feet of the real Guru. A seeker of Absolute Truth administering his daily life after the teachings of the *true Guru* and following his teachings with implicit faith and obedience and unconditional selfless service to him will advance in his devotional life.

The Shastras enjoin that he is the real Acharyya who not only demonstrates practically in his own actions what he teaches and preaches but also makes his disciples to act up faithfully to what he preaches. One who has gone astray is not true Acharyya, one who is greedy, suffers from wants, mourns for loss, does not demonstrate practically what he teaches, is attached to women, has no complete submission and unconditional selfless service to God-head can never be called a spiritual Guide. A devoted poet has written "If the spiritual Guide who is greedy for money and the disciple who is bent on worldly pleasures want to cross this ocean of the world by means of a boat of knowledge as strong as iron, it is sure that both of them will die."

Some ignorant people are of opinion that the faults of a Guru turn into good qualities by the energy of disciple's devotion. Such principles can never be established. One who has faults is always mean; he is not Guru. Guru can have no weakness, fault and misconception. He who can be chastised and admonished is the disciple, and

who can chastise and admonish is the *Guru*. If *Guru* is chastised by the disciple, where is his *weight of Guru*? So a seeker of Absolute Truth without taking into consideration distinction of rank, colour, caste or creed will appear at the holy feet of the spiritual Guide, the embodiment of the correct traditional knowledge of all *Sidhantas* or Principles.

We, at the dawn of our spiritual life will sincerely and with complete submission and self-surrender pray to God for receiving the protection of *Sat Guru*. The supreme Lord perceiving our earnestness and devotion with a view to guide us on the true path will send real *Guru* to us. Otherwise, it is improbable for us to find out *Sat Guru* by our fallible energy. If we guide ourselves by our own energy, we shall come across the *pseudo-Gurus* and being caught hold of by them by their

temporary pleasing manners, run down to hell. Taking initiation from a non-Vaisnava I shall go a long way off from the holy Feet of the Supreme Lord. The Lord Himself appears before him, who sincerely seeks to serve the Lord with implicit faith and obedience, as his Guide. The chief characteristic of the true Guide is that his mind is perennially alit with the mood of spiritual service radiant with the light of pure cognition and the whole compass of his thoughts wears the fresh charm of the constant endeavour to minister to the pleasure of the senses of Lord Krishna. Other characteristics are foreign. On many occasions a cheat can shew those external signs.

The first beneficial service at the dawn of our daily spiritual life is related here today. We shall relate other duties by and by. "The realisation of a thing follows the good beginning."

S a m b h u

THE Ganges is the holiest river, Krishna is the greatest God, Srimad Bhāgavata is the most authoritative Purana and Sambhu is the crown and glory of the Vaishnava world. In certain cycles he shoots forth from the forehead of Vidhi the creator while in others he issues out of the forehead of Sri Vishnu the protector and at the end of the cycle he comes out of Sankarshan as the Fire of Universal cataclysm. As an inseparable part of Krishna he is above

Maya the illusory energy of Krishna and as a separated part of Krishna he plays the part of a *jiva*. As an inseparable part of Krishna he exists eternally at Siva Loka in Baikuntha as the attendant of Sri Bhagaban the Supreme Lord and is known as Sada Siva. As a separated part of Krishna he lives at Kailash and Kashi, reputed as Siva the Destroyer, regarded as a *jiva* and disappears at the time of universal cataclysm. He told Durbasa when

he was chased by Sudarsana the weapon of the Supreme Lord Krishna that this universe as well as millions of its like do in course of time proceed from Sri Vishnu and in the end dissolve in Him. Brahma said, 'Myself, Bhaba, Daksha, Bhrigu, the lords of elements and gods and all that 'speed and post o'er land and ocean' do His behests. A single glance of His can annihilate time and space and reduce this vast universe to nothingness. The world is under the thralldom of His illusory energy and the jiva steeped as he is in the darkness of ignorance, tries to please Siva for the attainment of selfish ends prompted by the desire for enjoyment or freedom from misery and he also gives them these not as rewards but by way of punishment for impiety and foolish craving. These are evils in disguise and beguile humanity.

We learn from the story of the Prochetas in Srimad Bhagavata that those devotees who sincerely approach Sambhu in a spirit of submission and humility are endowed with unalloyed love for Krishna, which is the highest object of human achievement. The lives of Ravana, Kalayavana, Vana, Pamdraka, Vrika, Crauncha, Andhraka, and certain other ambitious worshippers teach that the lives of worldly-minded people devoid of devotion to Vishnu can indeed satisfy their worldly ambition by worshipping Him, but neither do they win His love nor are they saved from the clutches of that fell Reaper.

The Srimad Bhagavata and other Sattvik Puranas illustrate the devotional nature of Siva but in the other Puranas statements are found that tend to show that Siva is the greatest god but these are meant only for the beguilement of the impious. In the Padma Purana Siva himself declares that he propounded the wrong doctrine of illusion for the destruction of the world. Those who are misled by evil doctrines and take Sankara the greatest Vaishnava for a non-Vaishnava or anti-Vaishnava can

never win his favour and find the better path. He sins against Siva and suffers damnation.

Mahesh derives a hundredfold more pleasure from the worship of Vishnu than from the worship of himself. He is mad with love for Hari and is always absorbed in chanting His Name. All his five mouths incessantly sing the glory of the Supreme Lord. He associates himself with those only who are assiduously devoted to Krishna; they are his only friends dearest and nearest to his heart. He says to the Prachetas that he who surrenders himself wholly to the holy feet of Vasudeva the Supreme Lord is his greatest favourite. Sri Rudra eulogises the Supreme Lord and says, 'Those devotees who give themselves up to the devotional contemplation of Him who is full of transcendental glory and has the sweetest appearance are truly wise.'

We learn from the Srimad Bhagabata that empiric knowledge, virtuous attainments, opulence, physical beauty, youth and lineage elevate the good and degrade the bad. The latter's conscience is dulled and blunted, their vanity wanes and they become unsusceptible to the intrinsic merit of the really great. Daksha given as he was to carnal pleasures and worldly enjoyments could not appreciate Siva and insulted him though he had committed no offence. Men of the type of Daksha cannot but envy one who is superior to themselves though in spirit he might be humbler than a blade of grass. They have not merit enough to raise themselves to his position but they try to go against him as the satanic hosts try to go against the supreme Lord of the universe. On one occasion Siva did not bodily stand up in order to show respect to Daksha who accordingly cursed Siva and went away. The reason of Siva's doing so is that the devotee greets only Vasudeva who manifests Himself in the absolutely pure heart; he prostrates his own heart to Vasudeva alone but does not show despal and contempt to anybody. He does not show honour to that

physical body which the fool identifies with his self (soul). Siva not only bows down mentally to Vasudeva but incessantly meditates on Him alone. How can Daksha who has no insight into the transcendental appreciate the welcome accorded him by Siva who saluted not Daksha's body but the Vasudeva within his heart. He proceeded to the length of insulting Siva even the casual utterance of whose name suffices to wash away the sins of mankind. Brahma the premier Vaishnava appreciated the mental prostrations of Siva and said 'You bow down to me like the humblest creature ; still you cannot blind me to your superior position and transcendental glory'.

Yudhisthira requested one of the wisest and greatest devotees Bhishma to make him acquainted with the greatness of Sambhu and was told that Sambhu was so great that Sri Krishna alone and none else knows him fully.

So dear is Siva to Hari that when we speak of two bosom friends we call them Hariharatma. He incessantly washes his head with the water of the Ganges that flows from the holy feet of Vishnu and is best satisfied with that worshipper who offers him those very objects that have already been offered to Hari and accepted by Him.

Esoteric Exposition of a Christian Text

[BY SJ. BISHWESHWAR Das, B. A.,

"CALL upon me in the day of thy trouble, and I shall deliver thee."

(*The Bible.*)

How sweet and how cheering are the above words of the merciful creator. They are as balm to the hurt minds and beacon-light to the be-nighted souls. In this world of grievous cares and misfortunes, in this life of never-ending sorrows and trials, we look in vain for a faint ray of hope except in the faith that God Almighty will deliver us, for He is the last "anchor" that "holds" and friend and father to those who are friendless and fatherless. "Sorrow" it is said, "is at once the lot, trial and privilege of mankind" and though "uses of adversity" are also held

to be "sweet" but life would have been unbearable and we should have lacked an adequate amount of mental energy to bear the ills "flesh is heir to," had not our hearts been cheered and animated by the hopes that we are under the watchful care of an All-wise providence and that "all is best though we often doubt", what the unsearchable dispose of Highest wisdom brings about. Human wisdom and human resources often prove useless in the critical periods of our lives. The utmost that can be done by man is as nothing compared to that strength of mind which we acquire by our reliance on Divine help and guidance. This is proved daily and hourly by the united

testimonies of the lives and experiences of thousands of men and women. Indeed there are men who would fain argue out God and who would look upon faith in religion as nothing short of folly and brain-weakness. These men may depend as much as they can upon their individual exertions and act as much as possible independently of God, but nevertheless there will be moments in their lives, when they will find themselves weak and helpless, and when they will naturally seek for aid and support, as it were, from some higher powers. It is generally seen that men who at other times entertain atheistic tendencies, and scout the very idea of Divine help, become hopelessly bewildered and nonplussed in the hour of danger or death and even go the length of confessing their follies and evincing faith in God in no mistakable terms. Such being the state of things at all times and in all places we can emphatically assert that it is impossible for man unless he be, under certain circumstances, devoid of all his desires and passions, to live peacefully in "this vale of tears" without depending on God and calling upon Him in the day of calamity.

Now why do calamities come at all? If they are the dispensations of an angry God, how can we appease His wrath by calling upon Him? Is Divine nature fickle and changeable as man's? If not, how is it possible

that God should send us calamities and deliver us at the same time on account of our prayers and solicitations? And lastly what is prayer after all? Let us try to answer briefly some of these questions and get at the true import of the text we have quoted as the motto of our article.

Those who are aware of the end and aim of life, firmly believe that calamities, such as they are, must come as the result of their transgressions or in fulfilment of the law of Karma. This law of Karma is nothing but the law of nature working as inflexibly and as forcibly in the moral and spiritual world as in the physical. Working *with* this law man gradually achieves his deliverance and working *against* it, he falls back in the race of eternal life and pays dearly for his disobedience. Whenever we violate this law of nature on the physical, moral, or spiritual plane, we engender certain Karmas which bring in their train, as a necessary consequence, evils or calamities. These calamities are of our own making, and they must come in the ordinary course of nature, bound as it were, in the chain of cause and effect. We cannot evade them, nor can they fail to produce their desired effects in the fulness of time. As we sow so we must reap. When our Karmas bring forth their fruits we are bound to take them. Many succumb to the overwhelming load of

their evil Karmanas, while others carry the load in a cheerful and submissive spirit, and in a manner triumph over their misfortune. The success of these latter is mainly due to an overabundance of calmness and fortitude which are the direct outcome of faith in the infallible justice and goodness of God. But this faith again, when properly analysed, is found to be the result of good Karma. Unless a man tries to bring himself by prayer and meditation to believe in a just and merciful God, and unless that belief takes possession of his entire soul, so as to produce on it certain permanent impressions and fixed tendencies, he will have no faith in the true acceptation of the term. Sometimes it is seen that an unbelieving man, under adverse circumstances comes suddenly to show faith in God. In this case there seems to be no preliminary preparation for the possession of true faith. But we must bear in mind the fact that man, as he is, is but a bundle of habits, a sum total of the various tendencies both intuitive and acquired. If therefore an unbeliever happens suddenly to become a man of faith, we must look beneath the surface and try to trace his so-called suddenness of faith to some latent possibilities in him, which he had been carrying all along, it may be from birth to birth, and which could not find ample scope and opportunity of developing themselves until now. What then appears sudden

and fortuitous will on careful consideration be found to be the result of a long series of previous actions. Thus we see there is nothing like what are called accidents. This view receives an additional weight when we remember that all Hindu philosophers, who alone may be supposed to have given a true and rational explanation of the deep problems of life and death, are unanimous in saying that our present lives with all their strange vicissitudes are but a result and continuation of our past and previous lives. Thus the ordinary expression 'man is the architect of his own fortune' bursts upon our mind's view with a fresh flood of light. We come to know how the great Dispenser gives us rewards and punishments in the shape of prosperity and adversity or happiness and misery strictly according to our several merits and demerits.

We have seen that calamities are merely the fruits of our own Karmanas. Now, how can we avert them by calling upon God? And what is the nature of God Himself?

Every philosophic enquirer knows and believes that Divine nature is always immutable. It can never be hardened by man's ingratitude or softened by man's prayer. If God is just and merciful, He is always so, irrespective of man's behaviour towards Him. It is nothing short of spiritual blindness to suppose that God can act

prayer for a grain of hollow husk from the hands of Kuvēra, the giver of wealth. But My Lord ! Thou art verily the Desire-tree, mayst Thou fulfil the desire of Thy devotee !" The merciful God having agreed to their prayer, disappeared.

In due course, the God-Head, the Lord of all creatures, the only protector of Dharma, the Unborn and Freewilled, assumed a Form of pure spiritual existence and appeared in the form of Rshabha-deva. Immediately after birth all the auspicious Divine Signs were visible on His Person. Having perceived His equality, asceticism, divine powers and various influences, the Brahmins, the ministers and the subjects—all set their minds upon Him as their future King. His father the sage-king Nabhi, named Him Rshabha (the great) because of His divinely beautiful Person and super human virtues. Sometime after, the king Nabhi having considered Rshabha fit, placed Him on the throne, embraced the life enjoined for one who retires formally from the ordinary affairs of the world after having served his allotted term of householders duties and proceeded with his wife Meru-Devi to Badarikashrama. There he worshipped Lord Vasudeva with great devotion and penance and got to His transcendental Abode at final emancipation.

Now the world teacher Lord Rshabha Deva, in order to hold up the ideal to the people, resided for sometime in the house of His Preceptor. Then He returned with the Preceptor's permission, to His Kingdom and took up the reins of Government, which he conscientiously carried on according to the laws of Sruti and Smriti. Indra, the Lord of Gods, gave Him in marriage his daughter Jayanti, in whom Rshabha Deva begot a hundred sons. The eldest of them, Bharata, was endowed with all great virtues and was a great saint after whose name the continent of Varsha (वर्ष) i. e. India, came to be called Bharatavarsha (भारतवर्ष). Students of Srimad Bhagavata do not subscribe to the

erroneous notion of others that India was named after the name of Bharat, the son of Sakuntala.

Of the rest, Kusavarta, Ilavarta, Brahmarvarta, Malaya, Ketu, Bhadrāsena, Indra-prk, Vidarbha and Kikata—these nine were pre-eminent and they were all Kshatriyas and obedient to Bharata.

Next to them were nine others viz.—Kavi Havi, Antariksha, Prabuddha, Pippalayana, Avirhotra, Dravida Chamasa and Karabhajana. They were all Mahabhagavatas or devotees of the highest rank, and afterwards came to be known as the nine pre-eminent yogis (Nava-yogendras).

All the remaining eighty-one sons were Brahmins—obedient to their father, modest, versed in the Vedas, performers of holy sacrifices, and devoted to pious acts.

From the above account it can be easily inferred that in India in ancient times different Varnas or classes used to be determined according to qualifications and callings of people, and not simply by virtue of birth. And it is quite reasonable and in keeping with the meaning of the teachings of the Shastras. A profession is very often a real indication of fitness and qualifications which specially characterise a person. Apart from such qualifications and occupations there are no other available external tests of the internal nature and fitness of a person. Although the claim of heredity and the part played by it in the determination of Varnas can not altogether be overlooked, yet to support and preach exclusively the Āsura (unspiritual) view to the disregard of the Shastras and concrete instances bespeaks of a mentality blinded by selfishness and pride.

The ideal conduct of the great is always followed by others both in and after his time. For that reason Rshabha-deva would always undertake the performance of meritorious acts for the good of His people. The God-Head Who as Paramatma or Supreme-Soul is the protector

of all beings, Himself now being their ruler and protector the happiness of the subjects was beyond description.

Once upon a time Lord Rshabha deva went out on a tour and arrived in the country of Brahnavarta. There He found His sons present in an assembly of great Brahmarshis (Brahmin Sages). He gave the following advice to his sons, Although naturally modest and obedient, in the presence of His subjects for the latter's enlightenment.

My sons ! this human body is very hard to attain. It ill becomes one in such body to engage oneself in sensuous enjoyment which brings only miseries. For objects of senses are available even in the life of a beast. Hence devotion or true penance should be the only duty of a human being. It is penance that purifies the mind, and on purification of mind one can attain the devoted service of Sri Hari.

Service of the great is the gate to freedom (salvation). The company of women and of those keeping company with women is declared by the wise as the gate to darkness or bondage. And the great are only they who are friends to all devoted to God, wrathless, pure in conduct and the same in all circumstances. The great are they who have been free from the idea of looking upon women as objects of sensual enjoyment, from improper attachment and love for children, wife, houses and properties, have love for Me and live a life of non attachment.

My sons ! Jivas (creatures) come under the sway of Maya, the Illusory power of God, and migrate to this world, for their forgetfulness of the God-Head and disinclination to serve Him. They forget their own self i.e., the eternally spiritual nature, and on receiving a mental sheath run after activities according to their mental propensities. They come to regard the evils of the world as the aims and objects of life, become victims to sensuous living, and seek pleasure in the gratification of their senses,

They fall into the delusion, very hard to get rid of, identifying themselves with the transient material body, and of regarding worldly relations as pertaining to their selves and become hard bound up with the tie of self-love. And there can be no un-tying of this knot until they acquire or regain their love towards Me in My Form of Vasudeva.

My sons ! there are twenty-five means of riddance from this self-love or egotism—viz. (1) devotion to Me in My Forms of Hamsa and Preceptor (who are freed from the bondage of Maya), (2) absence of desires, (3) tolerance of mutually opposing qualities, (4) to realise the miseries of all creatures in this and the next world, (5) search after Truth, (6) penance, (7) abandonment of selfish activities, (8) activities for Me, (9) discourses about Myself, (10) constantly living in the company of devotees who have their hearts pinned in Me, (11) singing of My glories, (12) non-enmity, (13) equality, (14) tranquility, (15) abandonment of the conception of 'I and My' in regard to the body and the family, (16) study of spiritual scriptures, (17) residence in a place which is undisturbed by vulgar talks, (18) control over the mind and the senses, (19) right belief, (20) abstinence, (21) not shirking one's duties, (22) control of the tongue, (23) proficiency in regarding every thing as belonging to Me, (24) knowledge by realisation, (25) deep meditation. With the help of all these the deception of the apparent ego is to be thrown off with patience, perseverance and right discrimination.

My sons ! when the apparent ego is thus stopped, the mental knot which is the centre of all actions proceeding from spiritual ignorance, is broken. So all fathers preceptors and kings—seeking My mercy should instruct similarly their sons disciples and subjects respectively. Only those who are slaves to desires of sensuous enjoyment, and indifferent to accomplishing their own real good, ultimately bring in their own miseries as they come into conflicts with

others in their exclusive attempts for sensuous objects in the hope of a jot of transient pleasure. The wise should always mercifully save these ignorant people from the grasp of impending danger, just as in the case of the blind, from going astray. Ah ! the sufferings of Jivas in the hands of ignorance ! It is the service of Me alone that puts an end to all these sufferings. To do good to others and save them by preaching and practising this instruction is real kindness. The reverse of this is cruelty and cruel are those who have not yet understood this perfect nature of kindness and do not know how to show it. 'He is no preceptor, he is no father, she is no mother, he is no relation, He is no god and he is no husband, who can not and does not avert the death that is always at hand.'

It will be quite clear from the quotation above that to dupe the sincere disciples out of greed for wealth etc. and to proclaim oneself a Guru—is not to be a Guru ; seekers of selfish worldly interests are no friends ; only to beget children is to be no father ; mere conceiving and rearing up children do not make a mother ; a god who is simply a bestower of the pleasures of the senses does not deserve worship. The true significance of their names lies in helping their proteges and affording them all possible facilities for the service of the God-Head. Testimony to the truth of the above was borne by the King Vali by abandoning his greedy Guru, Shukracharya ; by the great devotee Bibhishana by non-co-operating with his nearest relation his uterine brother Ravana—the sworn enemy of Lord Sree Ramachandra ; by Prahlada, by not submitting to his ungodly father Hiranyakashipu, a great enemy of Lord Hari ; by Bharata, by completely dissociating himself from his mother, Kaikeyi, who became disaffected towards his brother Lord Sri Rama ; by the King, Khatanga by discarding the gods who were only givers of worldly prosperity but totally incompetent to grant salvation ; and by the wives of sacrificial Brahmins having their life in the Supreme

God-Head, Krishna, by giving up the company of their foolish husbands who were after their sense-gratification and averse to service of Krishna.

Then Rshabha-deva informed His sons of the spiritual nature of His Person, and advised them to obey and serve Paramahansa Bharata, their eldest brother. He further advised them to serve those Brahmanas who knew the Great Supreme and do due honour to all creatures whose hearts are the seat of Krishna. He explained to the Brahmanas present that knowledge and realisation of the Great Supreme (Brahman) constituted true Brahman-hood which alone was deserving of reverence and such true Brahmanas were objects of love to Brahmanya-deva, Lord Vishnu. Again He said to His sons—"My worship is the supreme and direct gain of mind, body, eyes and other senses. No person can ever free himself from the snare of Maya save and except by worshipping Me."

Thus Lord Rshabha-deva made it but an occasion for instruction of people at large by instructing His own sons who were all well enlightened ; and with a view to lead the highest life of a Paramahansa, He anointed His eldest son Bharata King—who was a supreme devotee of the God-Head and of His devotees as well. He Himself left Brahmanavarta naked and with unlocked hair to enter into the fourth stage of life and took to the vow of silence. When accosted by others He would remain like a dumb dullard, and at last played the role of an Avadhuta (a saint who is past all classifications and stages). As He would roam about in cities and countries the mischievous people would throw dust and stones, pass urine, stool and wind, to His Person, just like flies coming upon an wild elephant. But He would take no notices of them, considering the transitoriness of the world. His Body, endowed with the marks of a great personage and with Its naturally beautiful appearance was shrouded with His brown

hanging matted hair and appeared pale like an eclipsed planet.

In order to deceive His adversaries because of disturbance to His duties, He later on resorted to the mode of living practised by the boaconstrictor, Ajagara. That is, ~~He would now~~ no longer move from where He had taken His seat, and there He would eat His food, pass His urine and stool, and lie down and sleep and yet without any stench.

Thus sanctifying the earth for a period the pastimeful God-Head manifested the Lila of His disappearance.

The appearances of the God-Head in this world are a source of great perplexities and miseries to the ungodly, while they are the only things desired on the part of the devotees. This Rshabha-Avatar of the God-Head is of great importance to all Jivas for He, as Reinstator of Truth (true religion), taught His own

subjects by His own practical example. Thus ~~He~~ learned sing the praise of Rshabha-deva.

Oh ! the land of Bharat-varsha, the most holy of all the continents and islands of the earth surrounded by the seven oceans, the people whereof always sing the auspicious deeds of the Appearance of the Lord as, Rshabha-deva !

Shukadeva said—'Oh King ! Lord Rshabha-deva was the Teacher of the people, Vedas, Gods, Brahmanas and the universe. What has been sung of his spotless career possesses the quality of destroying all evils of Jivas, and is a fruitful source of great good. He who listens attentively in good faith, to His Lila, and he who sings it,—both of them become blessed with firm devotion in Vasudeva.'

Come, Readers ! let us pray with joined palms to the feet of the Supreme God-Head Krishna for the boon of pure devotion, and His causeless mercy !

The Author of Sri Chaitanya-Charitamrita

[BY S. J. SATYANJAN SEN, M. A., B. L.]

(Continued from P. 88, August, 1929.)

The Author on the Name

WE learn from Chaitanya Charitamrita that we should incessantly recite the Name of Krishna as He is the essence of all mantras. It relieves the devotees from the bondage of the world and leads him to the Holy Feet of Krishna. In this Iron Age there is no other religious observance than the utterance of the Name. Whoever recites the Name is filled with an ecstasy of love for the all-loving God,

this is the special characteristic of the Name. Love for God is the highest object of human achievement. Piety, acquisition, predilection and deliverance are as straws in comparison. The joy derived from love for Krishna is to the joy that the aspirant derives from the knowledge that he is Brahma, is to him as the ocean of nectar to a drop of water, or the resplendent sun to the phosphorescent glow-worm. It is the nature of that love to raise the mind

to a divine elevation and generate a desire for the attainment of the Holy Feet of Krishna. It makes the devotee laugh and weep and sing and dance in an ecstasy of joy. He perspires, shivers and becomes discoloured and is merged in the nectarine ocean of love. It is the duty of the devotees to sing the glory of Krishna in chorus and to impart to all the knowledge of the greatness of the Name and thus pave the way for real emancipation from the bondage of illusion. Sri Krishna Chaitanya said that He did not dance of His own accord but the Name of Krishna made Him sing and dance. The Name destroys the very germ of sin and endows the reciter with superb devotion to the God of Vaikuntha. This devotion is converted into love for Him, which in its ecstasy makes the devotee perspire, shiver and shed tears in profusion. Such is the efficacy of the Name that if we utter the Name only once we get rid of worldly bondage and serve Krishna. If the repeated recital of the Name does not make one shed genuine tears it must be concluded that he is indulging in a sinful taking of the Name.

Two non-Hindus uttered the Name in joke and from that moment they continued to recite the Name in spite of themselves.

Chaitanya Deva said to the Kazi. "It is strange that you utter the Name. You are absolved from all sins. You

take the three Names 'Hari', 'Krishna', and 'Narayana'. You are indeed very fortunate. In the sloka—

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।

कलौ नस्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

the expression *Harernama* (Hari's Name) occurs thrice in order to give emphasis; the word 'eva' (it is the Name) is used to make the meaning clear to the dull-headed. By the word *kalau* (only) we are to know it for certain that it is the Name alone and not knowledge, *yoga* or *tapā* or any other processes that will do. He who thinks otherwise will not be emancipated. Hence "*nastyeva*" (certainly none) occurs thrice.

In this Iron Age Krishna comes down to this world as the Name. The Name frees us from the bondage of the world.

Shake off your pride and give honour to others. Be humbler than a blade of grass and take the Name. Even if a man utters His Name in course of villifying Him he is freed from worldly affinity.

While starting for Nécachal, Mahaprabhu advised. His followers to go home and chant the Name incessantly. Hear and chant the Name and you will have love for Krishna, the highest object of human achievement. Be free from envy and recite the Name. In this dark Age there is no other religion, as we learn from the *Naishnaba Shastras*. (Madhya ch. 11.)

The Lord says that householders should serve Krishna and the Vaisnavas and chant the Name of Krishna in chorus without intermission (Madhya ch. 15).

He who utters the Name of Krishna a single time is an object of veneration. It washes away all sins and creates devotion. He who recites the Name does not require initiation or other religious rites. It redeems all from the highest to the lowest, attracts the mind and fills it with love for Krishna. So he who utters the Name even a single time is a Vaishnava and deserves respect. He who utters the Name incessantly is a Vaishnava of a higher order and that person the very sight of whom makes us utter the Name is a Vaishnava of the highest order (Madhya ch. 16).

The Author on the Form of God.

We derive our knowledge of God from the Vedas and the Puranas. Brahma is of infinite dimensions and is the Lord of all. He is possessed of majesty, prowess, glory, beauty, knowledge and detachment in their fulness and plenitude. The so-called Vedantists call Him Formless. What the Vedas mean by calling Him undifferentiated is that His body is not a tenement of sentient clay but made of spiritual elements. The universe comes out of Brahma, is protected by Him and dissolves in Brahma. Here we have the three cases of grammar, viz., the ablative, the instrumental and the locative.

Hence we come to know that Brahma is differentiated.

When God wanted to manifest Himself as many He cast a glance on His Prakrita Shakti (nature as his deluding energy). At that time there was no eye of natural elements; so the mind and eyes of Brahma were supernatural. The word Brahma denotes possession of majesty, prowess, glory, knowledge, beauty and apathy in their entirety and we learn from the shastras that He is Krishna and none else. The meaning of the Veda is not easily ascertainable. The Purana makes the meaning clear.

‘Fortunate are the natives of Braja,’ says the Srimad Bhagavata, “Since the eternal Brahma who is the embodiment of bliss manifests Himself to them as their friend.”

The Vedic saying that He has no hand and foot implies that He has no limbs of flesh and blood. The Vedas also say that He walks fast and holds all; this implies distinctive spiritual activities. Those who do not accept the real meaning but impute some other call Him formless, His form is of majesty and joy in their fulness. Still the pseudo-Vedantists call Him formless. Brahma is possessed of all sorts of power and His Form is of existence, knowledge and bliss absolute; yet these illusionists have the temerity to hold that He has no form and power of His own.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 127, September, 1929.)

Chapter XV—(Continued)

- 67 The mother was delighted on hearing the
success of the mission
And began forthwith to make every
preparation for the wedding,
- 68 On hearing of the marriage of the Lord
All the disciples experienced most
exquisite, transcendental joy.
- 69 The large-hearted Buddhimanta was the
first to speak out,
'May I be allowed to bear whatever
expenses this marriage costs.'
- 70 Mukunda Sanjay said, 'Listen, friend and
brother.
Are you to have all the responsibility and
I none?'
- 71 Said Buddhimanta Khan, 'Hear, friend
and brother,
In this marriage there will be nothing of
Brahminical parsimony.
- 72 'I will make this marriage of the Pandit
such
That He may appear to the view of the
people even as a king's son'
- 73 Thereupon all of them assembling on an
auspicious day and at an auspicious
moment,
With minds full of joy, performed the
purificatory ceremony of the day
preceding the marriage.
- 74 Setting up immense canopies they formed
an enclosure
By rows of plantain-trees which they put
into the ground on all sides.
- 75 Vessels filled with water, lighted lamps;
unhusked rice, curd, twigs of mango—
Every species of article that is known to
be auspicious—
- 76 Was brought thither and formed a
large assemblage,
They filled every part of the ground with
auspicious figures painted with a solution
of powdered rice.
- 77 All the Vaishnavas and all Brahmins,
All good people that were in Nabadwip,
- 78 They invited them all.
'Come in the afternoon to partake of betel-
nut of the *adhibas* ceremony'
- 79 As soon as the period of afternoon made
its appearance
The musicians turned up and began to
play on the instruments,
- 80 *Mridanga, sanai*, big drums, cymbals.
There arose a vast mingled sound of
various musical notes.
- 81 The professional bards began to chant
eulogistic verses.
Chaste matrons greeted with sounds
expressive of triumphant joy.
- 82 The Brahmins pronounced Vedic texts
As the Jewel of the society of the best of
the twice-born came along and took His
seat in their midst.
- 83 The Brahmins in their groups sat round
Him on all sides.
All of them experienced a great enthusiasm
in their hearts

84 Then they brought out perfumes, sandal-paste, betel, excellent garlands of flowers, And offered them to the Brahmins.

85 Placing the garlands on their heads smearing the whole body with sandal, They gave to every one a boxful of betels.

86 The society of the Brahmins made Nadia ; there was no end of them. It was not practicable to ascertain how many came and departed.

87 Among them there were many who were most greedy And having taken once appeared again in a different role..

88 Reappearing in the midst of a great press of the crowd They made off after receiving repeatedly sandal, betel and garlands.

89 All were beside themselves with joy ; who could recognize everybody ? The Lord also smilingly gave the command Himself,

90 'Give sandal-paste and garlands thrice over to all Do not stint but spend freely according to your will.'

91 By the command the Lord condoned the offence of those Who after receiving once chose to take a second time

92 'Lest any one should speak hard words to a Brahman, who might be recognised. In matters spiritual it is an offence if one takes anything by cunning'.

93 This was the motive in the mind of the Lord Who is specially fond of Brahmins. If the articles were given away thrice then all these contingencies would be fully met.

94 All were delighted in their hearts by obtaining all things in a triple measure. No one again took anything by cunning.

95 The stock of garlands, sandal-paste, betel and betel-nut Proved to be endless, the mystery of this no one understood.

96 Not to speak of what the people actually received That which was dropped on the ground in the act of giving away the articles

97 If that alone were stored in the house of any mortal Would suffice for five marriages.

98 The minds of all people were filled with joy All said, 'the purificatory celebration is verily worthy of all praise.

99 'We have seen millionaires in this city of Navadwip, Such celebrations on the eve of a marriage were never performed by the best of them. 'Such sandal-paste, garlands, excellent betel and betel-nut, No one ever gave away with an unstinted hand.'

101 Then Raj Pandit with mind full of delight, Arrived with all articles that were suitable for the *adhibas* ceremony.

102 Bringing with himself a great company of Brahmins, friends and relatives With a joyous display of dance, song and diverse kinds of music.

103 With a most cheerful mind in accordance with the injunctions of the Lord He then performed at an auspicious moment the ceremony of anointing the Lord with perfume.

104 Presently all of them began a great triumphal chant of the Name of Hari In words of high praise.

- 105 The loyal matrons uttered the glorificatory sounds.
Intense joy assumed a visible form in music and song.

106 Having performed in this manner the auspicious rite of *adhivas*
The prince of Brahman, Sanatan, retraced his steps homewards

107 In the same way the friends and kinsfolk of the Lord went forth
And at an auspicious moment performed the *adhivas* ceremony of Lakshmi

108 And what people call customary rites
Both parties performed them all with great zest.

109 Then after bathing in the Ganges at the auspicious hour of early morn,
And having first of all worshipped Vishnu the Supreme Lord Gaurchandra

110 In the company of all His kindred
Sat down to perform the *briddhi sraddha* to please the ancestors.

111 There was a great tumult of dance, song and music,
And on all sides arose the sweet sounds of triumphal rejoicing.

112 Earthen vessels filled with water, unhusked rice, curd, lighted lamps, twigs of mango
Were placed in countless numbers in the rooms, at the entrance and about the yard.

113 Many-coloured flags waved on all sides,
To the plantain-trees which were put everywhere were tied branches of the mango tree.

114 Then the mother in the company of loyal matrons
Began to perform the customary rites with great merriment.

115 Having first worshipped the Ganges with a most cheerful mind
She then proceeded to the side of the goddess Sasthi to the sound of music.

116 After worshipping Sasthi and performing the '*lok-suchar*'
At the houses of all the kinsfolk, she returned to her own home.

117 Then with an abundance of gifts of fried rice, plantain, oil, betel and vermilion
She loaded all the womenfolk.

118 By the power of the Lord the articles exceeded all calculation.
Sasthi also gave them away to all five and seven times over.

119 All the women were drowned in oil,
The desire of everyone's mind was completely fulfilled.

120 Similar great rejoicings were made in Lakshmi's home
By the mother of Lakshmi with a glad heart.

121 The pious Rajpandit conceiving in his mind a great ecstatic delight
Swam in the current of joy throwing away all he had.

122 Sri Gaursunder after performing all the duties enjoined by the Shastras,
Having obtained a respite, could now sit leisurely for a while

123 Thereafter He satisfied all the Brahmins
By presenting them eatables and clothing with the greatest humility

124 As befitting the nature of each, suiting the gift to the worth of every recipient
He honoured every one according to his due

125 The assembled Brahmins blessing Him with great satisfaction
Returned to their homes for their meals.

126 As the afternoon began to wear off
All of them applied themselves to deck
the person of the Lord.

127 Having anointed the whole of His body
with sandal-paste.
In every part they put various perfumes
at intervals in every part

128 Having made on the forehead with sandal-
paste a disc as of the crescent moon
They drew there the same the charming
fragrant *tilak*.

129 A wonderful crown decorated His beautiful
head.

His whole person was covered with garlands
of exquisite fragrance.

130 After putting on Him the finest loin-cloth
of a yellow colour
In the style of the the triple *kachha*, they
applied the collyrium to His beautiful eyes.

131 Thereafter tying unhusked rice, *durva*-
grass, and thread to his arm
They placed in His hand a new shoot of
plantain-leaf and a mirror.

132 Two golden pendants hang from the edges
of both ears.
They bound the upper part of the arm
with various precious chains.

133 In this manner whatever ornament
matched every limb
They put them there with a merry mood.

134 All men and women on beholding the
Form of the Lord
Were bewitched and forgot themselves.

135 While yet there was still a quarter of the
day left
All said, "Let us now perform the aus-
picious ceremony of starting."

136 "After making the round of Navadvip
for the last quarter of day
He will arrive at the residence of the bride
at the juncture of twilight."

137 Then Buddhimanta Khan having prepared
the beautiful conveyance
Brought it thither with great delight.

138 There arose a great tumult of song and
music.
The Brahmins uttered the most auspicious
sound of the Veda.

139 The professional bards began to chant
hymns of praise.
On all sides joy assumed a visible form.

140 Then the Lord, after perambulating His
mother
And with great respect bowing to the
Brahmins,

141 The Great Gauranga, took His seat on
the *dola*.
There arose a great sound of auspicious
triumphal shouts on all sides.

142 The ladies continued to hail with ejacula-
tion of triumph.
There could be heard nothing on any side
but auspicious sounds.

143 The Lord first proceeded to the bank of
the Ganges
And beheld the crescent of the half-moon
over-head.

144 Thousands of lights began to burn brightly ;
Various fire-works were displayed.

145 In the van marched the foot-soldiers of
Buddhimanta Khan
And all his employees in two parallel lines.

146 Behind them marched bearers of many-
coloured flags,
They were followed by the clowns in
various guises,

- | | |
|---|---|
| <p>147 Many a group of dancers came next behind
And moved forward dancing with great
 " merriment.</p> <p>148 Drums of victory, drums of warrior,
 <i>mridangas, kahals,</i>
<i>Patahas, dugars</i>, conches, flutes of reed,
 cymbals,</p> <p>149 <i>Baranga</i>, horns, musical instruments with
 five notes, played
In number that defies all description,
 producing a great concert</p> <p>150 Hundreds of thousands of children merrily
 danced along
In the midst of the song and music ; the
 Lord noted this with a smile.</p> <p>151 Not to speak of children, on beholding
 such fun
Even wise people discarding all sense of
shame marched with the procession dancing.</p> <p>152 The Lord first halted on the bank of the
 Ganges
Where there was a display of dance, song
and merry performance on the musical
 instruments.</p> <p>153 Then after the showering of flowers,
 bowing to the Ganges,
The Lord traversed the whole city of
 Navadwip.</p> <p>154 On beholding the vast superhuman
 marriage equipage
All the people experienced a great wonder
 in their hearts,</p> <p>155 'We have witnessed many a big marriage,'
 said the people,
'But such magnificence' we never beheld.'</p> <p>156 In this manner men and women of fortun-
 ate Nadia
By obtaining the sight of the Lord floated
on the tide of gladness,</p> | <p>157 Save all those Brahmins who chanced to have
Beautiful unmarried daughters in their
 homes, complained,</p> <p>158 I missed to bestow my daughter on such
 a bridegroom !
Such is never my luck : how else could it
 be so ?!</p> <p>159 Obeisance to the feet of the residents of
 Navadwip
Who possess the power of witnessing
 such joyful events.</p> <p>160 In such pastime the Lord merrily passed
Over the whole of Navadwip, visiting
 every quarter.</p> <p>161 At the first appearance of evening twilight
The Lord arrived at the residence of Raj-
 pandit.</p> <p>162 There was a mighty uproar of triumphal
 shouts.
The musical instruments of both parties
 plied vying with one another.</p> <p>163 The Raj-pandit coming forward with great
 respect,
Taking the Lord into his arms from the
conveyance, bore Him to His seat.</p> <p>164 Himself showered flowers in the impulse
 of satisfaction ;
He was beside himself with joy at the
 sight of his Son-in-law.</p> <p>165 Then fetching all requisites for formally
 welcoming the Son-in-law
The Brahman took his seat for performing
 the ceremony of reception.</p> <p>166 Water for washing the feet, all requisites
of worship, water to rinse the mouth,
 clothing, garments,—
He performed the ceremony of welcome by
offering these in due form.</p> |
|---|---|

167 Then his wife approaching with the com-
pany of ladies
Began to perform the rites of auspication.

168 She put grains of unhusked rice and blades
of *durva* grass on the beautiful head of
the Lord,
Performed the ceremony of waving the
light with lamps of seven wicks fed by
clarified butter,

169 Uttered glorificatory ejaculations flinging
fried rice, blowing conch-shell.
After all the customary rites had been
performed, in this fashion.

170 Then having decked her in all her
ornaments
They bore thither Lakshmi Devi aloft on
a seat.

171 Then the party of the Lord with joy
Also lifted Him by raising His seat.

172 Then holding the veil to screen the
Bridegroom according to custom
They made the bride circumambulate Him
seven times.

3 Then Lakshmi after performing the seven
rounds
And doing obeisance, remained in front of
the Lord.

174 Then began throwing of flowers at one
another
And both groups of musical instruments
began to play triumphantly.

175 On all sides males and females uttered
triumphal shouts ;
Joy's own self came down from on high

176 Lakshmi, mother of the world first of all
placing the garlands
At the feet of the Lord made the surrender
of herself.

177 Then Lord Gaurechandra smiling slightly,
Taking up the garlands, put them round
Lakshmi's neck.

178 Then Lakshmi and Narayan began mutually
To throw flowers at Each Other with great
ardour.

179 All the gods led by Brahma remaining
invisible
Began merrily to send down showers of
flowers.

180 Mutual joyous quarrels between the
partisans of the Lord and those of Lakshmi
Were raised in a loud key with gladdened
minds on behalf of Bride and Bridegroom.
(To be continued.)

Matters of Moment

Proselytism in *Sangatan Dharma*

Of late the subject has become of great
practical importance to the Hindu no
less than to the Moslem and Christian
communities in India. Pandit Madan
Mohan Malaviya and the *Suddhi* move-
ment are actual living forces in the

country. The orthodox Hindu commu-
nity is still seriously divided on the
question of the validity of conversion
and the other religionists are disposed
to regard *suddhi* as an onslaught
on themselves inspired by mixed
motives.

The *suddhi* converts to Hinduism are being received with communal joy by those Hindus who are politically minded but the orthodox sections who rule the rural areas are hardly prepared to find a place for them in their caste system and would certainly find it difficult to do so with any sense of consistency even had they been really disposed to be lenient, without committing themselves to radical changes in their long-standing social policy.

The facile converts to Hinduism would no doubt balance the same class of non-Hindu converts and cannot be reasonably regarded with sentiments of hostility by the other sects on principle of party. Every party as party is anxious to add to its apparent numerical strength which is supposed to be a measure of its vitality and also of superior spirituality.

Pandit Madan Mohan Malaviya is too honest to be capable of seriously wishing to avoid those issues of a universal nature which the controversy is bound to give rise to. In fact all the great religions will find it necessary to come forward and explain themselves if they want to be above the level of the policy of mechanically clinging to a long-cherished but utterly untenable prejudice. What do the Moslems and Christians really mean by 'conversion'?

Sri Chaitanya furnishes the following reply. The conversion is from worldly to spiritual life. It is not a

communal matter at all because there can be only one truly spiritual community in the whole world. The beginning of conversion to spiritual life is initiated by the spiritual teacher when he formally accepts the candidature of a novice for training to qualify for entry into such life. The process of conversion consists in gradually imparting to the novice the holy Name Krishna in the form of the transcendental sound appearing on the tongue of the spiritual preceptor and revealing Himself to the submissive recipient in proportion to the degree of the latter's spiritual progress. This is the universal dispensation which has been made available to the present Age by the life and teachings of Sri Chaitanya Himself. The conversion is completed by stages. One who has been put on the track but has not yet attained the full free condition of spiritual service is styled by the Shastras a 'Brahman', i. e. one who has attained the distant apprehension of the transcendental. After the conversion is completed by the process of spiritual training, which may extend to many births, under a devotee the Brahman becomes a Vaishnava or personal transcendental servant of Vishnu, the All-pervasive Personality. The Brahman till he becomes the thrice born is only acquainted with Vishnu to the degree that is possible for one who has not yet realised but has felt the *chaitanya* in due form.

realisation of his undiluted spiritual nature. To the Brahman the Godhead appears as the Great undefined. One who has realised the full personal connection is a Vaishnava.

The institutions of *Varna* and *Asrama* have their consummation in the attainment of Brahmanhood. They are the highest worldly arrangements intended to keep down the brute in man and allow him leisure to attend without being distracted by the claims of worldly interests to the teaching of the spiritual preceptor. Not every accepted student or *twice-born* is guaranteed to succeed and become the *triple-born*. Only those who are really willing to accept the guidance of the transcendental teacher, with *all that it implies*, have

a chance of actual entry into the transcendental realm. No worldly quality of the head or heart can ensure such willingness, which involves the realisation of the paltry nature alike of the good, bad and indifferent things of this world. Those who are at all disposed to stick even to the so-called good things of this life are also sure to miss the life eternal which is not less incompatible with the best that we can conceive than with what we suppose to be the very worst.

On these terms 'conversion' is available for all of us. Make-believe conversions are sorry caricatures to deceive those who have not the willingness to rise to the level of even sincere living.

Ourselves

(*Communicated*)

Installation of the Foot-prints of Sri Chaitanya-deva at Kanai's Natsala and Manda Hills; Visit of Prof. Suthers of the University of Ohto; gift of Maharajadhiraj of Mayurbhanj; New Temple and Building of the Gaudiya Math at Bagbazar, Calcutta; two recent publications of the Mission

At Kanai's Natsala:—

Two feet-prints of Sri Chaitanyadeva carved in white marble were solemnly installed in an elegant shrine on Oct. 21 by His Divine Grace Paramhansa Thakur Sri Bhakti Siddhanta Saraswati Goswami Maharaj Mohan Das Natsala to commemorate the visit of Sri Chaitanya-deva to the place in 1504 A.D. It was at this moment he way back from Gaya after exhibiting the

Ula of receiving initiation from Sri Ishwar Puri that Sri Chaitanya had the beatific vision of juvenile Krishna playing on his flute as consummation of His spiritual-conversion. This is the first of a series of 108 similar shrines over the foot-prints of the Lord which it is the intention of His Divine Grace to erect all over India to perpetuate the memory of the auspicious visits of the Lord to the holy Tirthas.

At Mandar Hill :—

The dedication of the first shrine was quickly followed by that of the second at Mandar Hill on Oct. 13. At both places the ceremony was watched by a large number of devotees from different parts of the country who assemble there for the purpose and was hailed with the greatest enthusiasm by the people of the localities.

Prof. A. E. Suthers :—

The Gaudiya has published a high instructive report of the conversations that took place between His Divine Grace and Prof. A. E. Suthers the present occupant of the Chair of Comparative Philosophy and Religion of the University of Ohio, U. S. A during the latter's visit in January last to the Ekayan Math at Krishnagar where Srila Paramahansa Thakar was staying at that time. We intend in a subsequent issue to return to this subject.

Maharajadhiraj of Mayurbhanj :—

His Highness Maharajadhiraj Shri Pratap Chandra Bhanja Deo Bahadur of Mayurbhanja the premier feudatory state of Orissa in pursuance of the traditional piety of his illustrious family and its special attachment to the holy feet of Mahaprabhu Sri Krishna Chaitanya has undertaken to bear the cost of the erection of a shrine and other necessary buildings for Sri Purushottam Math, the Puri Branch of Sri Chaitanya Math, to serve as a centre for the propagation of the teachings of Sriman Mahaprabhu in the city of Sri Sri Jagannath-deva where the Supreme Lord spent the greater part of His career as a Sannyasin teaching by His examples and discourses the eternal religion of spiritual love to all people without distinction of caste, creed or colour. The pious hope of His Highness which was also the dream of His Highness's late lamented brother for the revival of the religion of pure devotion taught by Sri Chaitanya will be hailed by thoughtful people all over the country as the discharge of a kingly obligation enjoined by the shastras.

Temple and Buildings of the Gaudiya Math.

The Calcutta Branch of Sri Chaitanya Math is going to have its New Temple and Buildings in a very short time. The new buildings of the Gaudiya Math are situated in Bagbazar and are the gift of a rich and influential Shrinathya Sri Jagabandhu Bhaktira. The estimated cost is over three lakhs of rupees. The Temple which is 75 feet high is already practically complete as also the major portion of the great Natmandir or Hall facing the shrine and the residential quarters of the Temple has been attracting crowds of most distinguished visitors both on account of its artistic quality and grandeur as well as its history and association. The noble buildings are a worthy movement of the selfless and unbounded devotion of this saintly giver and are not unworthy of being the Head Quarters of the only creed that is bound to prevail all over the world in the near future viz. the religion of exclusive devotion to the lotus feet of Sri Sri Radha Krishna.

Latest publications :—

The latest publications of the Mission include an annotated edition of the Brahma Samhita printed by Baba Biraj Mohan De at his own expense at the Manomohan Press of Dacca which belongs to him. The Brahma Samhita is one of the few ancient books that received the complete approval of Sri Chaitanya Deva and is indispensable for a right understanding of His point of view. The annotations are most valuable and help one to think rationally about an abstruse and unfamiliar subject. A copy of this most informing work ought to be in all the libraries that contain a section of comparative religion and in the hands of all lovers of truly devotional literature.

The Gaudiya Printing Works have recently brought out a fully annotated edition of Lochandas's famous Chaitanya Mangal. It is one of the standard works in the literature of the Gaudiya Vaishnavism. No lover of the Bengali language and of Vaishnavism in its purest form can afford to miss the contents of this charming volume.



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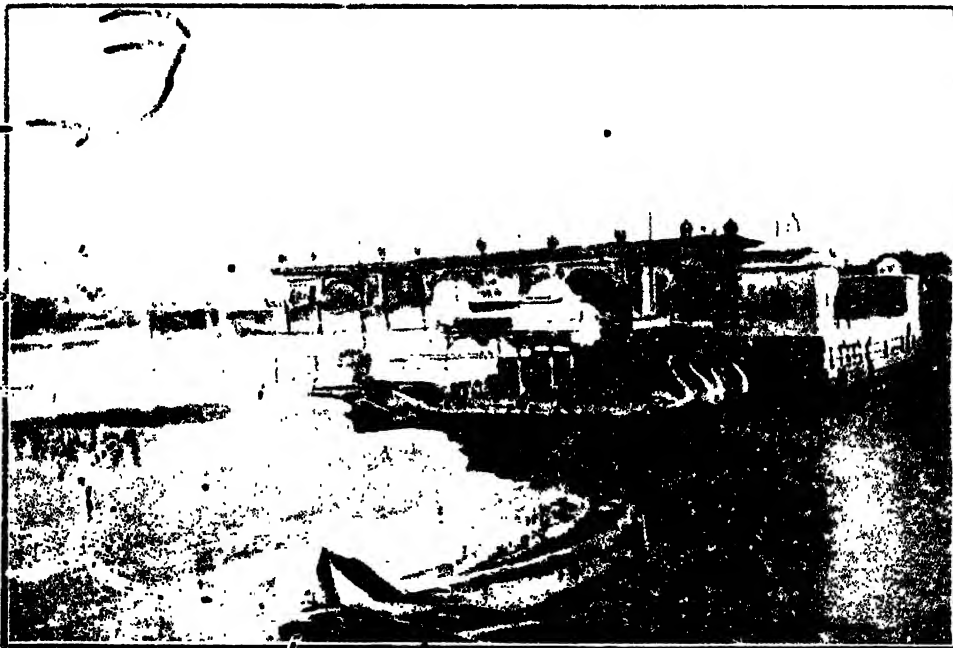
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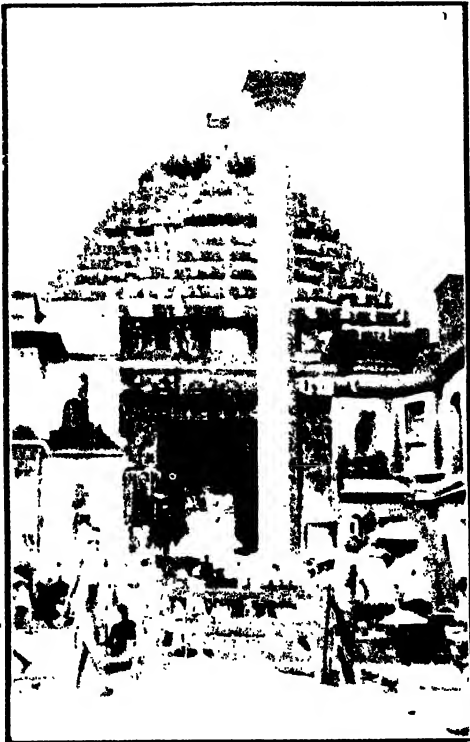
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CONS. GATE PURL

SRIDHAM MAYAPUR NAVADWIP EXHIBITION

(From 3rd Feb. to 17th Mar. 1930)

All sorts of articles, especially everything concerning religion of all sects are invited in the Exhibition at Sridham Mayapur, the holy high place at Sri Chaitanya Mahaprabhu.

Particulars from:

K. VIDYAPARVATA

General Secretary

Sridham Mayapur, P. O.

(Nadiya)

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

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PROSPECTUS FOR SRIDHAM MAYAPUR NABADWIP EXHIBITION

(SEASON : FEBRUARY TO MARCH, 1930)

THE immense utility of an Exhibition is admitted by all. But over and above the ordinary importance of the usual Exhibitions, the present one has got a unique speciality. **Speciality** never attempted in any of its kind before, by the reason of its bringing within its scope a complete and exhaustive display of everything concerning religion in its different manifestations in a well-chosen religious Museum with a wide range of collections of all kinds. Thus it will not only furnish an epitome of a religious India but will have a special value in educating the public of the relative worth and comparative importance of all aspects of sects and generalities, their literature, forms, customs, and conventions prevalent at present or in ancient times.

All human activities other than religion can have a value only if they are associated with and subservient to the

SECTIONS.

Arrangements have been made for an exhaustive list of as many as ten principal sections recognising and representing all the activities of human life with a view to attract and benefit all classes of people and specially the rural folk who are in urgent need of such an educative organisation within their easy reach. The following list can only give a rough idea of the complete plan, inquiries for further particulars of which are cordially invited. The sections have been arranged as follows :—

principal function of religion. Life cannot be divided into compartments. Until we know that its so-called economic and material aspects are also subordinated and organically related to the One central Guiding Principle of human life, the Eternal Religion, isolated attempts in every sphere made with the ulterior motive of mundane success are doomed to bring in their own ruin. India knew and believed in this basic principle and hence her unique greatness in the past as the home of civilisation. So it has been our humble attempt to exhibit various human activities and improvements in relation to religion and we maintain that no exhibition in India can serve its purpose without giving full consideration to this one supreme all-embracing item.

Another special characteristic of this Exhibition has been its Educational scene, where every possible means will be tried by demonstrations in the most practical and convincing manner to make the people understand the supreme claim of religion in life in relation to other aspects of life and the ways and means of leading a purely religious life making the proper and the best use of everything around and of all the human activities. These educational arrangements will not only educate and elevate the masses but will also reveal a great deal to the highest intelligentsia or to the existing religious groups, and a new vista of light and a novel inspiration of life will be thrown open to the world at large.

The most striking and unique aspect of Sri Chaitanya Mahaprabhu's teachings is that He recognised and accepted all the branches of human activities to bring them to real and proper use and give them a harmonious blending for attaining the highest fulfilment of life. It should be noted that an elaborate exhibition of all spheres of human activities will find no better place and more suitable occasion,—namely, the Birth-Anniversary of Mahaprabhu at His very birth-place,—than this present one. Sri Chaitanya Mahaprabhu preached the cosmopolitan religion of love for every being and consequently the organisers of the Exhibition, the Viswa Vaishnava Raj Sabha, a religious association of pure devotees who claim to follow Sriman Mahaprabhu, require the free access of all and humbly request the attendance of one and all without any restriction whatsoever.

1. Religion.
2. Agriculture.
3. Cattle and live stock.
4. Industry.
5. Art and craft.
6. Public Health.
7. Child Welfare.
8. Village Improvement.
9. Education.
10. Athletics & Amusements.

1. RELIGION :—

- (a) Museum containing articles valued in religion, used by saints, different manifestations of Sri Vigrahs and various sacred things etc etc.
- (b) Display of books published from different religious sects (Sampradayas) all over India.
- (c) Manuscript editions of rare unpublished and religious books.
- (d) Photos and pictures of eminent religious Saints and of various sacred places with their shrines.
- (e) A very big Relief Map of India showing the principal holy places and the places visited by Sri Krishna Chaitanya Mahaprabhu.
- (f) Demonstration of Mahaprabhu's Lila and various perversions of religion to be shown in cartoons and figures.
- (g) Bioscopic and dramatic representations.
- (h) Convention of religious representatives of all sects (Sampradayas)

This Exhibition is to be held at Sridham Mayapur, a notable place in the district of Nadia situated on the eastern bank of the Ganges opposite to the municipal town of Nabadwip. This is the site of old Nabadwip and is about 8 miles from Krishnagar City, the headquarters of the District of Nadia, with which it is connected by a Light Railway line. Sridham Mayapur lies 70 miles north of Calcutta. Bandel-Barharwa Line of the E. I. Ry. has got a station at the present Nabadwip Town (III class fare from Calcutta to Nabadwip is Rs 1-7-6) and the station Dhubulia on the Moorshidabad section of the E. B. Ry. (III Class fare from Calcutta to Dhubulia Rs 1-5) is also within accessible distance from the place of Exhibition; but the nearest Railway stations close by the site are Maheshganj (Sridham Mayapur Road) and Nabadwip Ghat, both lying on the Krishnagar City-Nabadwip-Ghat Light Ry. line. Third Class fare from Calcutta to Nabadwip Ghat or Maheshganj is Rs 1-5 only. Passengers of the B. N. Ry line may easily reach those stations via Asansol and Naihati. The Exhibition authorities are trying to secure special concession rates both for goods and for passengers from the Railways. The accommodation has been arranged in booths (12 x 10 being unit size) built in well-protected corrugate sheds and fencing; and suitable arrangements for additional precautions against fire or other accidents will be provided by the Exhibition Committee. Guards and Volunteers will be kept on duty for twenty-four hours to help both the Exhibitors as well as the visitors. The Exhibition Committee will render specially to the Exhibitors all possible facilities and help to enable them to exhibit their goods to the best advantage.

Sridham Mayapur is a very healthy place specially in the winter season and no case of malaria or any other epidemic is found to be reported. Yet the Exhibition Authorities have arranged for the public a charitable dispensary under the supervision of efficient doctors. There are several deep tube-wells making an enormous supply of pure drinking water. There is a post office on the very spot of this Exhibition. Electric lights are being installed all over the place. There are several Dharamsalas where the public may be well accommodated. The Exhibition authorities may arrange for food for all who attend the Exhibition; early intimation will of course be necessary for it. Mahaprasad will be available for the devotees.

2. AGRICULTURE :—

- (a) Principles of irrigation.
- (b) Methods of manuring and development of crops.
- (c) Display of various kinds of paddy.
- (d) Principal kinds of crops in Bengal.
- (e) Vegetables, fruits and other products.
- (f) Flower and flower plants.
- (g) Gardening.

3. CATTLE AND LIVE-STOCK :—

- (a) Different types of domestic animals and the full-grown ones.
- (b) Methods of keeping, feeding and developing the cattle.
- (c) Demonstration of various uses.
- (d) Diseases and their treatment.

4. INDUSTRY :—

- (a) Hardware, steel, tin goods, machinery and engineering goods.
- (b) Medicines, mineral products, oils, polishes, toilets, paints, soaps, perfumes, and other articles.
- (c) Timber, leather, bone, horn, mother-of-pearl and coir goods.
- (d) Glass, enamel, hosiery, match, stationery and jewellery.
- (e) Sporting and musical instruments.

5. ART AND CRAFT :—

- (a) Cotton, silk and wollen goods, shawls, carpets and other woven textiles.

The natural position and beauty of the place cannot be passed over without a remark. The clear transparent current of the Saraswati flows on the southern boundary and the west is always being washed by the holy waters

Beauty of the Ganges. While vast fields spreading around, rich with nature's bounties give the place the beauty and freshness of an artistic picture. This place with its bowers and gardens, meadows and avenues has got such a charming natural scenery as to attract foreign tourists for a pleasant visit. This beautiful locality is well-planned as a peaceful religious colony under the control of the Sannyasins, Brahmacharins and other devotees of Sri Chaitanya Math of which the famous Gaudiya Math of Calcutta is the preaching centre and which has got 30 other branches at principal places all over India.

This pleasant place has got great historical importance. This is the site of the old Nabadwip where the last Hindu rulers, the Sen kings of Bengal had their capital. The

Antiquity heaps of ruins of the palace of Ballal Sen on one side of this place and the silted lake named Ballal Dighi on the other still stand to proclaim the antiquity and importance of the place. The ruins of Subarnavihar lie very close to the place, the antiquity of which extends even as far back as the Buddhistic Age when it was a prosperous capital city of Northern India. It was the seat of many kings, the field of many battles, the home of learning and culture and the abode of many great men for centuries. It is here that the throne of Bengal changed masters and fell to the other hands. It is a curious news that in these days of communal tensions the four-century old tomb of Sera-juddin Kazi, the then ruler of Nabadwip and the famous teacher of king Hussain Shah has been held sacred by even the Hindus because the Kazi was accepted as a follower by Sri Krishna Chaitanya Mahaprabhu.

The greatest importance of Sridham Mayapur lies in the fact that it is the most sacred pilgrimage in Bengal to all sections of the Hindus for the reason of its being the birthplace of Sri Krishna Chaitanya Mahaprabhu commonly called Sri Gauranga Dev. Every year this place of pilgrimage draws innumerable pilgrims from all parts of Bengal, Assam Behar and Orissa,—on the occasions of the Maghi Poornima, Nabadwip Parikrama and the Birth Anniversary

(f) Barabari and cane goods, woodworks, stone goods or sculptures, mica and cork goods.

(c) Muslin, embroideries and other needlework.

(d) Pictures.

(e) Clay modelling and potteries.

(f) Khaddar.

(g) Tailoring.

6. PUBLIC HEALTH :—

(a) Various epidemics and the methods of their spreading and the havoc they create.

(b) Prevention of diseases and sanitary principles including water supply and conservancy.

(c) Means of first-aid in case of accidents.

(d) Hygienic methods and means of curing and improving general health.

(e) Innocent articles of food and their respective efficiency.

(f) Social service exhibition.

7. CHILD WELFARE :—

(a) Health of mother and regulation of her life.

(b) Utility of an efficient midwife.

(c) Nursery laws.

(d) Food for babies.

(e) Treatment of child diseases.

of Sriman Mahaprabhu during the Dole-Poornima all of which occasions have been included in the period of this Exhibition, from the 3rd February to the 17th March, 1930. From the newspaper reports of the last year we find that about 60,000 people from all parts of the country attended only the Birth Anniversary of Sri Chaitanya Dev during the Dole-Poornima. The Maghi Poornima (Dhoolat) also attracts no less number. Now this additional attraction of the Exhibition is expected to draw at least three or four times the number. So the Exhibitors are advised not to miss this opportunity of meeting such large numbers of people from distant localities and make capital of this occasion. The site of this Exhibition has been selected within the vast fields around the very spot of Sriman Mahaprabhu's birthplace. The Exhibition committee takes the opportunity of extending their cordial invitation to all sellers, purchasers, dealers, visitors and pilgrims to attend in their numbers.

The characteristic attraction of the place more than anything else invests it with suitability for the site of an Exhibition of this kind. It is with the Advent of Sriman Mahaprabhu that the Golden Age of Bengali Literature dawned with the Vaishnav poets. Drama was perhaps first staged in Bengal by Mahaprabhu Himself in a stage on this site. Music was much improved and it got a new phase and impetus at the hands of Sriman Mahaprabhu and His followers. For pursuing any branch of study the university town of Nabadwip at the time of Mahaprabhu was pre-eminently noted to occupy the highest place in India and it drew eminent scholars from every part of the country as it was admittedly the then cultural capital of India. It is for the revival of this cosmopolitan culture that "Fara Vidyapith" has been started here for all branches of study. In fact every avenue of culture and human activity had received a great development under this period of Renaissance ushered in with the Advent of Sriman Mahaprabhu. So this very site of Sriman Mahaprabhu's birthplace reminds even the casual visitor of the height of past glory of which we can justly boast and of the depth of fall we have chanced to sustain at present. So this place has been selected to be the most suitable one to exhibit the things we possessed and the things we are to possess in the future.

PRIZES :—A large number of prizes, medals and certificates will be awarded to the deserving exhibitors.

8. VILLAGE IMPROVEMENT :—

- (a) Drainage and conservancy.
- (b) Rural sanitation.
- (c) Mass Education.
- (d) Cottage Industries.
- (e) Co-operative methods.

9. EDUCATIVE :—

Demonstration by magic lanterns, figures charts and Lectures of various principles and enterprises most essential for the benefit of humanity including religion and its comparative relation with other activities.

10. ATHLETICS AND AMUSEMENTS :—

I. ATHLETICS.

- (a) Various athletic feats such as gymnastics, wrestling, boxing sword and lathi play, Jujitsu etc. etc.
- (b) Different forms and methods of exercise and their respective worth.
- (c) Means and conditions of developing health and efficiency by exercise and exercise as a means of cure.

II. AMUSEMENTS.

Musical competitions, Dramatic play, Circus, Film and Bioscope and such other varieties of innocent amusements.

The variety, utility and novelty of the display as arranged are sure to attract and benefit hundreds of thousands for attending the exhibition for purchase, profit, pilgrimage and pleasure.

For application forms and particulars, please write at once to :—

Calcutta Office :—
GAUDIYA MATH
1, Ultadingi Junction Road.
Telephone B. B. 2452.

K. VIDYABHUSAN,
General Secretary.
P. O. Sridham Mayapur
Nadia.

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Autobiography of Kali

[BY Sij. KISHORI MOHAN PAL, B. L.]

MY name is Kali. My name is very familiar to all. Although I am a friend of the unrighteous, the righteous know my greatness better. Let me narrate to you an incident of by-gone years when Maharaj Parikshit

was reigning in India and when he, detecting a certain conduct of mine with his own eyes, was about to drive me out of his kingdom. But on earnest entreaties and out of pity for me, he ear-marked four places for me to

live in *viz.* (1) gambling, (2) drinking, (3) immoral society of women, (4) killing of animals. At this, I thought over the matter and found that it would be impossible for me to live in only one of those diverse places at a time. Hence with further entreaties I fell at his feet and begged of him a fifth place where there can be a combination of the four places mentioned above. The Maharaj then gave me a piece of gold and said, 'Here, you will find your desires fully satisfied.' From this gold untruthfulness, arrogance, lust, anger and enmity—all these five jewels came out. I rest there where card, dice and *sutarancha* (chess board) playing go on. The horse-race imported from abroad and lottery houses of these days are also my resting places, which the millionaires are very fond of. I have said before that my presence is felt along with that of gold. Rajas like Nala, Pushkar, Yudhisthir, Durjodhan, Sakuni and the Emperors of Delhi, who highly honoured my sites, brought ruin upon themselves. Still this site of mine commands respect in many road-side places, in many shops and in the club-hotels of those who are nicknamed as **मालातिलकधारी** (*i.* wearers of beads and *tilak*).

I will now speak about my second resting place. This place is full of varieties. In some places it is in the form of liquid, whereas in others, in the form of leaves and smoke. It com-

mands the greatest respect from the so-called *sadhu-bairagis* (**साधु बेरागी**) who are *sadhus* in name but have the least goodness of a real *sadhu* in them. They have brought themselves so much under my control that for self protection they declare this place of mine as conducive to their *bairagya* (detachment from worldliness!) and *bhajan* (devoted service!) but the real *sadhus* are shrewd enough to detect me at once and I cannot approach them in any way. The magnitude of this place of mine is described in the *Tantra Shastras* thus:—'betel, areca-nut, tobacco, *ganja*, wine etc. are destructive of religious vows; people are tempted more and more by their use and the taking of full doses increases uncontrollable lust. Areca-nut creates restlessness of the mind. Tobacco creates idleness, loss of intelligence and aversion to god; *ganja* is the destroyer of intelligence. Opium and other various sorts of intoxicants soon turn, as it were, a biped animal into a quadruped. These are the productions of Kali meant for curtailing the devotion of those *jivas* who are averse to God.

Then comes my third place, which is 'woman'. It is a very tempting because every thing that is subject to me is to be found here, and here a man can satiate his eleven organs of sense. But though I have no access to those righteous persons who, being lawfully

married; deal with their religious wives according to the injunctions of the *shastras*, yet persons who are too much addicted to their wives (स्त्रीज) are under my control. Sensual house-holders who are addicted to their wives advance false arguments in order to stick to their attachment for this place of mine. Brothels, theatres etc. are my resting places and there I live with all my comrades. Further, now-a-days, people with डोरे कौपीन (the dress of a recluse) on are seen to have taken shelter here. Not being able to forgo their temptation for the place, they profess it to be a part of their religion. Coming under my roof, some say that to go to a brothel is one of the necessary sinful acts, because, they argue in this way, that if they disregard the prostitutes, the latter will die of starvation and the sin will come upon them. There are others who are of opinion that none should be trifled with, because even the idol of Durga is made of the earth of a brothel and hence none should object going there. Others there are who, quoting Rai, Ramatanda, Chandidas and Vidyapati, try to establish the association of a harlot as conducive to the performance of their religion. Some are found collecting women for the purpose of रसकीर्तन (singing of amours). There are others who, quoting Sri Sri Nityananda Prabhu, Sri Adwaita Prabhu and Srinibas Acharya preach polygamy as part of their religion.

Now I come to my forth place. This place has commanded respect from every where in various ways. When they are under my control the monarchs fight and kill one another. I was in all great wordly wars. People who suffer from greediness of palate are worshippers of this place. Those who come in touch with the modern civilisation have greater respect for this place. Even it has its due respect among the so-called brahmins and the wearers of माला (beads) and तिलक (tilak) who consider it to be a part of their religion. They think it necessary in order to increase their physical strength. The devotees of the goddess Kali make the best use of this place in the name of their mother, when unable to resist the lust of their palates. The *sadhus* detect their hypocrisies but those that are under my clutches cannot do so, because I overpower them and destroy their intelligence.

I have got a firm footing in the house of the rich, where, according to the directions of Parikshit Maharaj, an amalgamation of the above mentioned places is to be found. But I cannot come to those that live under the shelter of a *sadhu*. For example, I am much afraid of Parikshit Maharaj; neither can I cross the boundaries of the realms of Ambarish and Prahlad Maharajas. In big capitals I have grand resting places. So long I had a grand footing in the capital of Gauda

(गौड़देश) in which word my name appears in the prefix and I thought I would happily pass my days there for good. But for the last few years the *Tridandi Sadhu-Vaisnavas* of *Sri Gaudiya Math* (of Calcutta) have been trying to oust me from that place. On no pretext whatsoever, can I approach them. They do not give indulgence to any of my places in any shape whatever, rather they are warning people to keep at a distance from me. Hence now-a-days I am very much terrified.

So long I have given some description of my designation and address. Now I shall say something about my wonderful powers of which though I hold many testimonials but, to be brief, I shall mention only a few of them. A certain poet of Hindusthan charmed with my powers has written thus :—

साधु कहे तोमारे लाट्टा झुटा जगत् मुलाइ ।
 गोरस गलि गलि फिरे, सुरा बैठल बिकाइ ॥
 चोरको छोड़े साधुको बाँधे
 पथिकको लागावे फाँसि ।
 धन्य कलियुग तेरि तामासा
 दुख लागे और हासि ॥

‘Oh Kaliyuga ! I thank you for your exhibition of jokes ; I laugh and feel sorry at the same time, because in this Kaliyuga anybody who speaks the truth is belaboured and the falsehood charms the world ; milk has to be hawked uncared from door to door whereas wine is sold in its shops ; the thieves are let off, the innocent are arrested and the ordinary pedestrians are sent to

the gallows.’ In another place the same poet has said :—

गौया दुखे-कुत्ता पाले उसको बाछुरा भुला ।
 श्यालेको उत्तम खेलावे बाप ना पावे रखा ॥
 घरका बहुरी पिरौत ना पावे चित चोरावे दासी ।
 धन्य कलियुग तेरि तामासा, दुख लागे और हासी ॥

‘Oh Kaliyuga ; how worthy you are and how I wonder at your greatness I laugh and repent for your jokes. Under your control people, by depriving the calves of their mother’s milk, feed the despicable dogs with the same milk ; by starving the reverend father supply dainty dishes to their brother-in laws (श्यालक) by forsaking their chaste wives, make love to women of the town.

At a certain period so much of my power was manifested in the world that *asuras* (demons) were born in numbers and were about to corrupt the path of devotion when even God Himself felt anxious for it. It was then that God ‘directed His dearest devotee, Shanker, to preach the imaginary कल्पित gospel of *mayavad* (the doctrine that this world is mere illusion etc.) in order to fascinate and overpower the *asuras*. With my help, this doctrine has penetrated into the world in diverse forms Under my influence persons born of brahmin parents, being proud of their heritage began to molest those other than brahmins not only that but out of spite and jealousy they felt reluctant to give even the just dues to the worthier. Such was my influence that the people

instead of rendering services to Godhead engaged themselves in the worship of various deities, and allowed themselves to be guided by principles quite antagonistic to the principles of devotion (भक्ति). Such was the force of my design that although the real *sadhus* tried their level best to make them understand the situation, they turned a deaf ear to their preachings. The righteous have written of many remedies in their *shastras*, in order that the *jivas* may not come under my clutches ; but can a *jiva* get out of my influence by means of those remedies ? There was one infallible remedy completely hidden within the *shastras* by which a *jiva* can save himself from my hand. That was some four hundred years back when even the throne of God was moved and when He appeared visibly in this world and began to distribute that infallible remedy from door to door to all the *jivas*. And I too, with the help of my comrades commenced forth with manufacturing counterfeit remedies and distributing them to the short-sighted persons. Big intellectual giants, rejecting the remedy offered by God Himself began to show greater regard for the

spurious remedies manufactured by me.

With the advice of my agents, although some received the remedy offered by that Great Person they began to use it for driving out cholera, plague and pestilence—hence they confined themselves to trifling usages and thus deprived themselves of the best results. That great King of the *Sannyasins* directed that this remedy should be distributed along with the most wholesome diet ; but those who dishonouring His mandate, did not accept the best diet, failed to have the intended effect ; on the contrary they found out instead a royal road of earning money thereby. They said further to their dupes that inspite of your bad diets, you would not miss the effect of the remedy, thereby the lustful persons were given opportunities of satisfying their lusts. But these people could not understand that they had fallen into my traps. Then I began to spread broadcast numerous varieties of my nets to catch all fancies so that the people might not get any actual clue to that infallible remedy offered by that great *Sannyasin*.

Oh, how shall I dilate more on my own miraculous powers ?

Sridham Mayapur

THE HOLY BIRTH-PLACE OF THE SUPREME LORD SRI KRISHNA CHAITANYA

[By P rof. Nishikanta Sanyal, M. A.]

(Continued from P. 135, October, 1929)

But if the place v.z. the mundane village of Mayapur actually exists why should it have become necessary to discover it at all ? How could it ever completely go out of the memory of the nation ? Sri Chaitanya had many devoted followers in His time and the community of His professed followers has always been considerable in the country since the day when He began to teach the religion. The holy site of His birth has all along been definitely recognised as a place of special sanctity and pilgrimage for the Gaudiya Vaishnab community. In these circumstances how was it possible for them to forget the site altogether ? This is all the more unaccountable if we bear in mind the fact that the holy site of Sri Brindaban discovered and identified by Sri Chaitanya Himself has not been forgot in spite of strenuous attempts on the part of the Mahommadans to suppress the shrines. So the forgetfulness cannot be due to neglect produced by the decline of religious spirit in the community or persecution by the Mahommadans. A shifting town of Nabadwip maintained its existence and some portion of the old prosperity throughout the same period. In Bengal itself there exist to this day towns that are older than the time of Sri Chaitanyadeva. The times were not evidently utterly barbarous. Neither does it appear that the Chaitanyites ever became politically dangerous and the objects of special persecution at the hands of the Mahommadan Government. On the contrary we are told, what has never again happened, that a number of Mahommadans sought and obtained admission into the community

of Chaitanya's followers being permitted, by Sri Chaitanyadeva Himself. The doctrines of Sri Chaitanya have no political features, direct or remote. They are on the contrary remarkable for their extreme unworldliness. The original leaders of the movement appear to have been singularly free from all taint of political or social ambition. Sri Rupa and Sri Sanatana Goswamis who organised the discipline and faith of the community fitted themselves for their mission by renouncing unreservedly positions of the highest political power. Orthodox Brahmans on entering the community became loyal servants of Vaishnabas born in the lowest castes or even of Mahommadan parentage. One of the greatest teachers of the community in the time of Sri Chaitanya was a converted non-Hindu. The movement from its very inception seems thus to have been characterised by absence of all worldly prejudices and ambitions, social, political, racial or credal.

The Chaitanyites are the makers of the Bengali language. They have also added many of its highest spiritual treasures to the Sanskrit literature. They have handed down to us detailed accounts of the movement in their records which, as we shall see later on, make the task of the identification of the site of Sridham Mayapur both easy and possible by means of the scientific method.

These broad facts would incline one to believe that the village of Sri Chaitanya's Nativity should not only be well-known to most persons of to-day but should be in actual possession of priceless mementoes of the past in the shape of splendid

shrines and sacred structures of every kind and quality. The present town of Nabadwip contains a number of such shrines ; but few, if any, of them are barely a century old. But nowhere do we find any assemblage of really ancient shrines on a scale that should mark out, in a befitting manner, the site of Nativity itself.

The only theory that seems to harmonise to a certain extent with these facts is that of the almost total and sudden destruction at the initial stages of the main portion of the old city by erosion by the current of the Bhagirathi. Our available authorities provide a basis for such a theory. We are informed that very soon after the disappearance of the Lord a mighty earthquake completely changed the course of the river which swept away a great part of the old town of Nabadwip which part also probably remained under water for a long time afterwards. A large stretch of country on all sides was also more or less submerged. This prevented the erection of any structural shrines on the site of the Nativity in the period immediately following the disappearance of the Lord when the oldest extant shrines of the community were built. But the memory of the site and parts of the site itself survived in literature down to almost recent times. Perambulation of the nine islands by bands of devotees were performed regularly even as late as two hundred years ago. Details of the topography have been handed down to us by some of the authors for the guidance of pilgrims on such occasions.

The course of the Bhagirathi continued to shift endlessly. Those shiftings have become less and less destructive with lapse of time. But the country round the main city of old Nabadwip appears to have been permanently deserted and remained full of jungle, inhabited till very recent times by a few isolated families, the remnants of the old population or later immigrants who clung to the neighbourhood of the site under very great discouragements. The present population is for the most part recent immigrants.

This accounts for the fewness of the extant old monuments or their relics in the country about Navadwip. The present town of Navadwip itself is not much older than a century and a quarter and contains a number of shrines which have been built quite recently.

In these circumstances we can expect very little help from the ordinary archaeological sources. Local tradition has also become confused on account of the perpetual shiftings of the population and the recent growth of the present town of Navadwip, the head-quarters of the descendants of some of the most renowned followers of Sri Chaitanya Deva, who became the hereditary *gurus* of large numbers of disciples in every part of the country. For these reasons the ordinary illiterate Gaudiya Vaishnava thinks that the present town is the same as the old town of Navadwip in which the Lord was born.

But in the town of Navadwip itself the population still retain a confused and dim memory of old events and believe that the actual birth-site disappeared long ago under the water of the Bhagirathi. The present desire to ascertain the actual site of Nativity, made itself felt as a spiritual duty about fifty years ago. It was reinforced by scientific, literary, sectarian and patriotic curiosity generated by western education and the example of European savants and explorers. The old site of Sridham Mayapur was actually identified and shrines were erected thereon about forty years ago. We shall consider later on the detailed evidence on which that identification is based.

In concluding these preliminary observations regarding the object and method of quest of Sridham Mayapur we have purposely confined our attention to the implications of the spiritual issue. The empiric scientific method has nothing to do with such issue and is, indeed, at liberty to arrive at its own conclusion by its own method regarding the position of the mundane village. We have no quarrel with the empiric scientist who is out in search of the site of what he necessarily regards as the old Bengali village of Mayapur. Only we do not admit either

his method or object to be wholly identical with ours. We hold that Sridham Mayapur, which chooses to appear to those enquirers as the mundane village Mayapur, is not an ordinary village of this world but is really the eternal spiritual Abode of the Divinity Himself. Although the site of Advent may appear to our senses and sensuous judgment to be no other than an object of this world and amenable to the laws of enquiry applicable to the phenomenal world it is nevertheless really no part of it. Put at the same time if the empirical enquiry and observation happen as in this case to be directed to the substance itself under the impression that it is the shadow, the methods of empiric science cannot still be final and must be misleading when they are applied to the determination of a spiritual locality which by its nature lies completely outside their jurisdiction. By sufficiently recognising the presence of these special factors in the quest of the Abode of God as distinct from a mundane village we obtain the true method which is the empiric method subordinated to the special requirements of the higher or spiritual quest. The purely empiric method is inapplicable for the purpose of actually obtaining the knowledge of the spiritual which is neither a percept nor a concept although when it chooses to descend to this world it is pleased to put on the appearance of a mundane object in order to come within the view of the people of this world. It is the latter circumstance which seems to render the empiric method applicable. Such application if it be deliberate cannot avoid the charge of being unscientific and profane and deserves the severest condemnation on the ground that it ignores wholly the possibility of the descent of the spiritual to the mundane plane and

by implication of all dealing with the spiritual in this world or in other words of all religious activity as such. The only logical alternative to this that has ever been offered to our consideration is the method that admits the possibility of the spiritual descending into this world, and adjusting itself to the requirements of such admission. The only adjustment of this nature that is perfectly rational is complete readiness to accept the help of the transcendental teachers who rely on the revealed scriptures so far as such help appears to us to be really in conformity with the object in view which is no less than finding the holy Abode of the Divinity Himself. The testimony of the revealed Scriptures as expounded by the transcendental teachers, therefore, offers the only standing ground at all available to the consistent enquirer of the affairs of the spiritual realm who is not likely to improve the prospect of attaining to the knowledge of the Absolute by refusing to serve It by the present resources of his limited reason with loyal and humble conviction of its limitations. The Pandits and Bhattacharyyas actually resident at Nabadwip at the time of the appearance of the Supreme Lord failed to realise the truth by following the dogmatic empiric methods. Even if the whole world is convinced that the identification of the holy site by Srila Jagannath Das Babaji announced by Srila Bhaktivinode Thakur is empirically tenable it will be no nearer the truth than the misguided Pandits of Nabadwip unless it is also prepared to renounce the lead of empiric dogmatism out of deference to the constituent principles of free and impartial reason imperfectly mirrored in the conclusions of empiric logic itself and submit to be enlightened in a truly rational spirit

(*To be continued.*)



Doctrines of Sri Chaitanya

[III]

[BY PROF. NISHI KANTA SANYAL, M. A.]

THE Absolute communicates Himself to man through the organ of hearing by appearing in this phenomenal world in the form of the transcendental word (sound) on the tongue of the spiritual teacher. The Word is the Supreme Person or Godhead Himself. The spiritual teachers confirm and explain themselves and the revealed scriptures. Godhead is always appearing in this world through the medium of the spiritual teachers. His sincere devotees, who form the eternal series of communicants of the living Truth, embodying in their lives the mode of receiving and transmitting the same by unconditional but fully rational submission to the devotee of God. There is no break in the chain of spiritual transmission. Neither is there any other way of realising the Absolute except by forming a link of this eternal spiritual community.

The personal factor is decisive. The method of oral communication is equally indispensable. The latter is part and parcel of the former. It may of course be plausibly urged that there are other modes of personal communication besides the vocal. The deaf and dumb have been enabled to hold

communion with their fellows and with normal persons. This has been possible through the progress of science. The indispensable nature of oral communication has also been gravely discounted by the discovery and improvement of the methods of writing and studying books. Even sounds need no longer be communicated by the mouth or even to the ear. These momentous discoveries have made the exclusive method of oral communication, apparently dear to the hearts of the Brahman pandits of India for effectively ensuring their personal monopoly of all knowledge, a thing of the past. Why should not these modern processes be extended to the acceptance and communication of the Absolute?

The reply is that these methods may be applied only in a subsidiary way. As a matter of fact the senses themselves can neither receive nor communicate the Absolute. We are all of us not only deaf and dumb but devoid of every other means of perceiving the Absolute. What we receive by means of our ears and communicate by means of our tongues, being not the Absolute or being something within the jurisdiction of our senses, lends itself

for communication to the deaf and dumb also by means of improvised ears and improvised tongues assisted by the other senses. The deaf and dumb directly perceive the phenomenal world through sight, touch and smell. The ear and the tongue can be made to learn a series of sounds to fall into line with these percepts. It would have been impossible for the deaf and dumb to understand any thing in the way we do if they had been without any senses at all or had possessed only abnormal senses. The processes of sensuous perception and conception may be described as piecemeal apprehension of objects that appear to the senses as constituted of different and separately conceivable and perceivable properties. Unless the object chooses to break itself up it cannot be grasped by the senses. The principle of limitation which underlies all this is the result of the incapacity of our present senses for perceiving fully and continuously. The deaf and dumb, if left to themselves, would still be in a position to perceive and conceive objects and communicate with others with the help of the other senses which are in tact, supplementing the stunted powers of their organs of hearing and speaking. The organs of vocalisation and of hearing of the so-called deaf and dumb are not altogether quiescent; otherwise it would have been beyond the power of science to help them in any way.

So we need not suppose that in regard to receiving and communicating the Absolute the case of the deaf and dumb either proves or disproves the feasibility of such communication and reception by means of the other organs of sense. In realising the Absolute the complete apprehension of the object perceived or conceived is necessary. In spiritual perception the senses needs must function in an altogether different way. In this matter there is no necessity of inter-dependence or collaboration among the senses as in the case of sensuous activities directed to phenomena.

Of all the organs of sense the ear alone is capable of receiving the fullest perceptual as well as conceptual knowledge regarding any object. The ear alone of all the senses can perceive a thing that is separated from it by the barriers of space and time. The methods of study and of other mechanical processes by means of light, electricity and magnetism, help to extend the function of the ear, but do not supplant it. In every case sound received by the ear remains the point of ultimate reference. The stark, deaf and dumb could never have developed nor understood the method of written communication. Pictorial writing seems to be receivable by the eye alone. But if pictures are only seen one can have no knowledge beyond the actual visual percept. Pictorial writing unless it tries to express *spoken*

language is useless for conveying any but ocular information of the object represented. Such information can be only either new, *i. e.* *unintelligible*, or a revival of a previous ocular experience. The ear is in no way restricted in the capacity and range of power of receiving information and is thus better fitted than other senses to be the recipient of the Absolute.

The relation of the sound to the object, the knowledge regarding which it communicates to the ear, is not wholly of the nature of a medium as the theories of symbolisation and association want to make it out to be. It is generally supposed by these that the sound communicates only itself directly and is perfectly free from all other implications which in the form of language it acquires 'by extraneous convention. In other words it is held that the sound directly conveys hardly any knowledge of the object from which it proceeds. This peculiarity is supposed to belong only to perception by the ear and not to perception by any of the other sense-organs which are on the contrary regarded as being capable of receiving the direct knowledge of the object perceived by them. Thus the nose is supposed to be able to perceive directly smell which is one of the properties of the object *viz.* the nose. But the sound in the form of the articulated word 'rose' conveys to the ear no such direct knowledge of any of the

properties of the rose. It can convey any knowledge of the object only by conventional arrangement. One who does not understand the English language cannot obtain any knowledge of the rose by hearing the word.

The theory we are trying to set forth in this paper denies all these. It holds that the sound 'rose' also communicates directly, and not by so called association or convention, the knowledge of properties inherent in the flower in the way which is analogous to that by which 'odour' communicates the knowledge of a quality of the object. It is true that the ear cannot smell in the same way as the nose can. But neither can the nose hear at all, no, not even by convention or association. If the odoriferous perception is communicable to sound why is not auricular perception, communicable to odour and be apprehensible by the nose in the way similar to that by which odour is perceived by ear? If it be contended that the 'odour' also 'calls up' the percept corresponding to the 'sound' 'rose' by the law of association a little reflection should enable us to see that the two are not really analogous. In the first place the 'odour' can proceed only from the object which is the possessor of the quality. The linguistic sound that puts us into touch with an object need not proceed from itself. The vocal organ is the source of the sound. Sound in the form of language

is also capable of conveying the knowledge of every shade of perception possible to every one of the sense-organs including itself. All this and much more elevate and differentiate the vocal organ and the ear, the generating and receiving apparatus of linguistic communication, above all other organs of sense both as regards the range as well as quality in the acquisition and promulgation of knowledge.

The sound appearing elsewhere than on the tongue does not possess the living quality of the latter which is due to the organic connection of the former with the will and the senses of the speaker. Neither can language be received and understood ultimately by any contrivance save the ear. In writing and reading the functions of the hand and the eye are derivative and an extension of the original functions of the vocal and auricular organs, being entirely dependent on the latter for their cognitive quality. The hand can write and the eye can read only language formulated by the vocal organ to the ear. The hand and the eye would have no such functions to perform but for the tongue and the ear. In other words language or spoken sound becomes also perceptible to the eye and the muscles. But in this case also it is only sound, and not odour, touch or colour, that can form the stuff of reading and writing.

If the sense-organs have to be classified in the order of excellence with reference to the quality and range of their specific powers in their bearing on knowledge that classification should always accord the position of honour to the vocal organ and the ear which form a complementary pair for the purpose. The ear receives the message which is communicated by the tongue in the form of *spoken sound* which *appears* on the tongue and *then* appears to the ear.

The sound that is producible by the vibrations of the air of our mundane atmosphere is thus seen to be of the first importance for the maintenance and progress of our progressive rational existence. The atmospheric sound is a limited and temporary entity. The knowledge regarding any object which it conveys to the ear is and can only be limited and temporary, and comes to us as an entity that possesses an existence which is independent of and separate from the object itself. This knowledge is thus both incomplete and perishable. It is also *always* misleading and subject to correction. The transcendental sound is free from all these defects, being identical with the object the knowledge of which is communicated by it. In other words the transcendental sound is really that form of the object itself which reveals itself to the ear. The mundane sound is not self-communicative. It only appears to be so. It is necessary

to learn the mundane language to understand the import of the mundane sound. The transcendental sound appears on the tongue of its own accord and itself communicates its own full meaning, which is real, unchangeable and imperishable being identical with the object itself, to the ear that submits to be enlightened by the self-sufficing sound. The transcendental sound is by its nature supersensuous but is eternally manifesting itself in this world in a form perceptible by the ear on the

tongues of its devotees. The only, but indispensable condition of its spontaneous appearance to the ear is that of submissive listening, the method of such listening being also part of the communication. In proportion as submissive listening is perfected the transcendental sound tends to manifest itself first to the ear, and from there on the tongue, of its devotee. Its appearance on the tongue is the fulfilment and proof of the complete realisation of the Absolute.

[To be continued]

Sree Raghunath Das Goswami

(Continued from P. 53, July, 1929.)

SUCH is the inconceivable power of the mercy of Nityananda that it could bring the Supreme Lord Himself to feast out in the open on the river-bank. Sri Ramdas and others as cowherds were overwhelmed with love and perceived the high bank of the Yamuna on the side of the Ganges.

As the festivity progressed its tidings drew to the spot the vendors of articles of food from the different villages who brought *chindra*, curds, sweetmeats, and plantains for sale. Purchasing all this ware from their vendors at their proper price Raghunathdas made the vendors themselves feast on their own sold articles.

All the people who chanced to arrive there to witness the festivity were also made to dine on the purchased *chindra*, curds and plantains.

After taking meal Nityananda performed the *achaman* (rinsing of mouth with water) and gave the leavings of four of the vessels to Raghunath. The leavings of the other three vessels he distributed to all a mouthful each, by the hand of the Brahman who had served the food. Then the same Brahman fetched the garlands of flowers, placed them on the neck of the Lord and applied the sandal paste to all parts of his body. The Lord continued to chew betels which were

offered by the attendants. The remains of garlands, sandal paste and betels the Lord distributed to all with his own beautiful hand.

Raghunath was overjoyed by obtaining the leavings of the Lord's dishes and ate, sharing the same with all his people.

Thakur Brindabandas has penned the above account of this entertainment of Nityananda which is known to all as the famous "festivity of *chitra* and curds."

Then the Lord rested for a while then, when it was evening, the chanting of Kirtan was begun in Raghav's house.

Lord Nityananda himself danced at the *Kirtan* and the Supreme Lord came thither to witness his dance which can be compared only with that of Sree Chaitanya Himself in the quality of its supreme mellowness. After the dance was finished the Lord rested and there after dined with the Supreme Lord. Raghava gave the leavings of the meal of the two brothers to Raghunath with the remark that Chaitanya had partaken of that food and by honouring the remains of food tasted by Him Raghunath would be freed from all his fetters.

In the morning as Lord Nityananda after bathing in the Ganges was seated at the foot of the same tree as on the previous day with all his associates, Raghunath came there and greeted his feet. He then laid his case before

the Lord by means of Raghav Pandit. It was in effect this. 'I am the vilest of all creatures, base and sinful. But I wish to obtain the feet of Chaitanya. I a miserable dwarf wish to catch at the Moon. I have tried in many ways to obtain my wish but I can never succeed by any such method. As often as I attempt to fly from home both my father and mother keep me firmly tethered. No one can attain to Chaitanya without your mercy. With your mercy even the basest get to Him. I am unworthy and so am afraid to make this request. Lord, have mercy on me and give me Chaitanya. Grant me your favour by placing your feet on my head. Bless me that I may obtain Chaitanya without being obstructed.

On hearing this the Lord with a smile said to all the devotees. 'The worldly possessions of this person equal the estate of Indra, King of the celestials. By the mercy of Chaitanya those have no place in his heart. Bless him all of you that he may obtain the feet of Chaitanya. One who realises the sweet fragrance of the lotus feet of Krishna never waste a thought on bliss that is found in the most enjoyable realms such as those of Brahma and the Gods. In the words of the Bhagabat, 'Longing ardently for Him, Who is the object of the best praises he (King Ambarish) discarded even in the flower of youth that which

clings tenaciously to the heart and is difficult to part from, such as wife, son, friends, Kingdom, even as one gets rid of filth.'

Then the Lord commanding Raghunath to be brought close to him and placing his feet on his head continued, 'It is due to you that this festivity of dipping out in the open on the river-bank, has been brought about. Out of mercy for you Gaur came here. Out of mercy He ate the *chura* and milk, and after witnessing the dance ate the *prasad* at night Gaur came Himself to deliver you. All your bonds of every kind, such as dangers, obstacles etc., are gone. He will make you over to Swarup and keep you at His feet as His confidential servant. Return home without anxiety. You will obtain the feet of Chaitanya soon and without difficulty.'

The Lord made all the devotees bless him. Raghunath greeted the feet of them all. Having received the commend of the Lord he next obtained the commends of the Vaishnavas. He then took counsel with Raghaba in secret. After consulting him he made over to the store-keeper of the Lord in private a hundred coins and seven *tolas* of gold. He asked him not to tell the Lord at the time but to place the information before the Lord after his return home. Then Raghaba Pandit led him into his house and after making him see the Deity gave him sandal

paste and garlands. He gave him a good deal of *prasad* sufficient for his journey.

Then Raghunath again said to the Lord, 'I wish to worship the feet of all the high servants and dependents that are with the Lord. Be pleased to give twenty, fifty, ten, twelve, fifteen or a couple of coins to each as appears fit after due consideration. He wrote out a list of payments to be made, as dictated by Raghav Pandit, and handed it over to him. He then took a hundred coins and two *tulas* of gold to the pandit in a suppliant spirit. After taking the dust of his feet he returned home. His wishes were fulfilled by obtaining the mercy of Nityananda.

From that time Raghunath did not go into the inner parts of the house. He slept in the outer part in the pavilion of goddess Durga. There he was watched by all his keepers. He resolved in his mind various plans of flight. At this time all the devotees of the country of Goad went to Nilachal to see the Lord. Raghunath could not go with them. Their company was well-known and would be observed by all. He would be detected at once if he joined them.

While engaged in these anxious thoughts one day by chance as he lay in his bed in the pavillion of the Goddess which was in the outer part of the house, when there still remained two or three hours of the night, Yadunandan

Acharya entered the house. Yadunandan Acharya was the recipient of the mercy of Vasudeba Datta. He was the 'guru' and 'purohit' of Raghunath. He was a confidential disciple of Advaita Acharya. By the direction of Advaita Acharya, Yadunandan regarded Chaitanya as the Darling of his life.

As Yadunandan Acharya entered and stood in the court yard Raghunath came there and made prostrated obeisance. In order to persuade Raghunath to use his influence with one of the Acharya's disciples who had been performing the worship of Yadunandan's household Deity the Acharya said to Raghunath, 'You have to make him agree to continue the service, there is no other Brahman available.' Saying this he led Raghunath out of the house with himself. The guards were asleep in the closing part of the night.

The house of Yadunandan Acharya was to the east of the place. Both of them proceeded along that road in mutual talk. Arrived half-way Raghunath laid his humble request at the guru's feet, 'I will send that Brahman to you after persuading him to agree to your wishes. You may go home with an easy mind. I beseech your command to depart.' He was confirmed in his resolve by asking for the command of the guru under this pretext. Thinking that it was best to fly immediately as there were no servants or guards with him, Raghunath sped eastwards. He looked back and found that there was nobody in sight. Meditating on the feet of Sri Chaitanya and Nityananda Raghunath left the ordinary track and fled along the bye-paths.

(To be continued.)

Be Kind and Serve Vaishnavas

[BY PROF. NARAYANDAS BHAKTISUDHAKAR M. A.]

(Continued from P. 112, September, 1929.)

(III)

KNOW thyself', said Solon. 'Be true to thyself', says Shakespeare, 'and it follows as the night the day that thou can'st be false to any man'. Neither of them appear to have supposed that it is very easy to know or be one's real self. But neither do their words imply that any of them suspected that it is impossible for the mind by its own effort to attain to the knowledge of self.

Sri Chaitanya Deva, in conformity with the teaching of all the Shastras, makes a distinction between the self and mind. The mind appears to us to be identical with the self but is not really the self. The mind is only the apparent self. It functions on the limited plane left without guidance it is in perpetual fetters. The mental is the unfree, bound or fallen state of the self. There is no option for the mind but,

to submit to the constituent conditions of its nature which impose palpable and severe restrictions on all its activities. The mind is punished by failure if it tries to override any of the limitations of its nature. The fallen soul striving to lead a mental existence chafes against these limitations which are foreign to the nature of the self. But he can never break through the bars of his iron cage so long as he happens to identify himself with the mind, as these form the very stuff of the mental existence of sensuous enjoyment.

The real self or the soul is free from all limitations being of the Divine essence. He functions as himself on the plane of the Absolute to which the mind has no access. The realm of the Absolute is free from all limitations. The function of the free soul on the plane of the Absolute is identical with the loving service of Sri Krishna. The free soul renders spontaneous submission to Sri Krishna. He is, however, permitted the option in exercise of his free will of not wishing to submit to his Lord and Master. So long as he does not of his own deliberate choice avail of this freedom to renounce his allegiance to Sri Krishna, he has full scope for his natural activities.

There is no really free or self-elected submission on the mental and physical plane. The absence of this freedom of choice makes the process of so-called submission on the limited plane also necessarily unfree. 'Service' on the mental plane is not 'free' service. This pseudo-service on the limited plane which is known as 'Karma' entangles us more and more in the meshes of the limited. By the nature of the case it can never free us from fetters due to its activities.

Our choice, therefore, lies between free and unfree service. We come by our adopted or mental nature by unwillingness to submit at all. In this world even when we profess to submit

we submit only tentatively. This is the mental assent of submission to the Absolute belongs to the soul and is unconditional. It is not possible nor desirable to submit to anything of this world unconditionally as such submission would mean absence of freedom. But this slavery is unavoidable as it is necessary for soul-functioning on the phenomenal plane to submit unconditionally to all the laws of physical nature. This means that we are in this world always necessarily and wholly unfree. If free service implies free choice on the part of the servant for its performance we have no such choice so long as we function in this world on the mental plane. We make the best of this bad bargain by trying to reconcile ourselves to this unavoidable evil. The sense of spontaneity that at times seems to colour the performance of the so-called duties of this world can be but a delusion born of the habit of enforced submission. This slavery is the misery of the present existence.

It is, says Sri Chaitanya Deva, duty to our unwillingness to serve the Absolute that we are forced to be slaves to have a function at all. So long as we choose to avoid the service of the Absolute we remain under the power of the delusion that the body with mind is the self and under this impression we naturally try to find the solution of the problem of our consequent misery by activities on the limited plane. With this object in view we attend to the needs of the body and mind. We discover that the body and mind want to extend their relationships with the things of this world. They are found to be perpetually unadjusted to their environment. The mind and body want to dominate the world. This is what they mean by so-called adjustment to environment. But they cannot dominate us. We are their masters in as much as they can do nothing without the permission of our will. We, however, choose to exercise this prerogative of a master to serve them.

We make the body and mind our sole advisors and agents in all matters. They are our eyes, ears, hands and feet. They represent us in every dealing with this world. We know that they are neither omniscient nor above even gross blunders of all kinds. We vainly try to guard ourselves against the consequences of these defects by the assurance of others who are subject to the same defects. The combination of many similar defective persons does not produce freedom from their common defects. The residual method applied to common defects can yield only those defects as its remainder. Thus even though worldings are found actually to profess not to believe the self to be identical with the body and mind they behave as if have no option of doing anything without this *sole help* and advice.

We thus allow ourselves to drift helplessly and hopelessly on the tide of the impulses of the body and mind. But the strangest part of the whole affair is that we do not lose an iota of our interest in this enforced wild goose chase. A high degree of this perversity is even extolled by us who are its victims as the climax of wisdom and the cause of every well being. This debased partiality which all of us cherish for a course that must appear to the impartial reason as wholly futile and disastrous is responsible for the universal neglect to recognise fully the real nature of the problem of human misery and to make any serious attempt to find its solution even when their nature is put clearly before us. The thirst of the body and mind for dominating the world to extend the scope of sensuous enjoyment is unappeasable and is only whetted by every act of enjoyment of the object of their desire. The thirst itself is a variable quantity. The futile endeavour to appease the unappeasable to pander to the uncertain and changeable is considered as the proper method of attaining satisfaction of the self who has, as a matter

of fact nothing to do with these wants of the body and mind.

It is of course never possible nor desirable to stop the very activities of the body and mind. But at the same time we also need not identify ourselves with them in the way we are accustomed to do. The self is different from the body and mind. The wants of the self are also different from those of the body and the mind. It is necessary to be fully aware of the fact that the body and mind which appear to us to be identical with self are not the self. They are wholly separate entities with separate and incompatible affinities. The body and mind and their interests impose themselves on us as those of the self with the full consent of the latter who being wholly oblivious of his real nature and different interest supposes himself to be identical with them.

The self is then found to be busily engaged in trying to alleviate the miseries of the body and mind, or in other words to serve the body and mind being under the impression that he is identical with them and that it is his business to serve himself by serving them. The result has been and is bound to be that no manner or degree of so called satisfaction of the needs of body and mind brings any satisfaction to the self. The self being false to himself cannot be true to the body and mind. His endeavour to minister to the wants of the body and mind of others is called 'charity'. This so-called 'charity' instead of relieving only serves to augment and perpetuate the miseries of himself and others by encouraging all in the pursuit of a false method and hope. Pandering to the body and mind is the greatest possible cruelty to the self. By its means the self is committed more deeply to the course of being an aider and abetter in establishing the ignorant unwholesome and unnatural domination of his dishonest and worthless underlings over himself. The force of this fatal delusion may be

conceived from the fact that the very tidings of his real nature and function sounds to the deluded soul as nothing short of a proposal of self-annihilation.

Are we not all of us more or less conscious of the terrible unreality and puerility of every form of mental and physical endeavour inspired by the desire to minister to the needs of the body and mind as an occupation for the soul? But are we not all of us more or less resolved not to miss any part of such endeavour even for gaining the plane of activities that can be clearly proved to be really worthy of the soul? Is it not also the fact that every proposal for the attainment of the plane of the reality ever appears to our deluded souls to be unreal in comparison with and for the sole reason of its being different from and incompatible with our present activities dictated by the body and mind? The nature of our delusion should be clearly understood. We are willingly pursuing a course that we know must aggravate our miseries. We perversely cherish an obstinate preference for the wrong course knowing it to be both foolish and suicidal, but are not ashamed of proclaiming against our conviction our 'honest' willingness to be freed from ignorance and misery and in proof our sincerity we redouble our zeal in pursuit of the wrong course!

The function of the self may be described as being true to his real nature. It is our only duty to know ourselves. At present we are wholly ignorant of ourselves. We suppose the body and mind to be ourselves. But this is a stupid mistake. The real self is also self-conscious. He is now knowingly in the state of self-delusion. In other words he knows being self-conscious that he is deluding himself. He cannot come out of this self-elected unnatural condition with the help of the delusion itself. He must be willing to rely on Truth. It is necessary for him to learn to distrust the counsel of the body and mind. It is necessary for him to

turn for advice to those who are not themselves under the sway of the body and mind. From them alone, under the circumstances, it is possible for him to learn the truth regarding himself. No doubt the body and mind will try their best to dissuade their victim from adopting such a course. But we have the power as soon as we have the will to disobey them and to listen and act up to the voice of Truth. This Truth is to be found only in the revealed scriptures. But those records have also been elaborately misinterpreted by deluded souls. They do not mean what souls under the thralldom of the body and mind represent them to mean. The mind and body with shameless stupidity try to discredit scriptural truth by asserting their own inability to recognize the Truth manifested in them. But the admittedly blind cannot also claim to see or show the way to any person. They can only delude themselves and others by such claims.

As the knowledge of the self is intuitive and not impartible in the mechanical way it is necessary not to expect such enlightenment by the familiar methods which produce and perpetuate ignorance. It is necessary to listen, without open or covert bias for mental or physical methods, to the words of the spiritual exponents of the revealed scriptures both as regards method and object of spiritual living. The exclusive service of Sri Krishna, the Greatest of Spiritual Teachers, is the eternal function of the soul, in his natural condition. In order to learn what such service is, it is necessary and worth our while to give our nights and days to the words of the Spiritual Teacher to be able to follow what the Teacher says on the subject. His words should clear up our doubts and confirm our faith in the Teacher. Faith purged of all doubts will enable us to attain to the function of our true selves. This must be so because we are all of us the eternal servants of Sri Krishna. It is the function of the servant

of the Lord that is of the Spiritual Teacher imparted to us by the words and example.

To have faith the Spiritual Preceptor is the same thing as having faith in one's real self. One sees oneself with the eye of enlightened faith which is the reward and concomitant of the service of the Spiritual Teacher.

No sooner we know ourselves in this manner than we actually begin to live. We awake from our delirium and are freed from the fears and anxieties of our feverish hallucinations. Then we begin to function in the natural and healthy manner. But the body and mind contest every inch of the ground and fight tooth and nail to plunge us back into the condition of themselves. All this sinister effort is bound to be futile against the pure vision and perfect wisdom of the awakened soul resolved to embark upon the exclusive service of the All-holy, All-loving, All-powerful, Reality, who is no other than Sri Krishna Himself.

There is no duty except to the Supreme Person (*Purusottama*). The duty or function of the soul is to serve the Supreme Person. Service of Sri Krishna is the method of being true to oneself. Knowledge of the self is realisation of the self as servant of Sri Krishna. Knowledge, existence, function of the soul are indivisibly bound up with one another. They form only different aspects of the one Reality in His differentiated form of *Jivas* who are infinite in number and eternally engaged in serving their undifferentiated plenary Lord, Sri Krishna. The very existence of the *Jiva* would be meaningless without his function of the service of Krishna. The cessation or distortion of the function is identical with cessation or distortion of his existence. The function in the normal condition is also, therefore, necessarily without break or intermission and in perfect harmony with the actual relationship of the *Jiva* with Sri Krishna. Distortion or disharmony is ignorance, misery, the abnormal and fallen state.

The condition of harmony is the natural state, true enlightenment, real and eternal existence.

Those to whom the state of disharmony appears to be desirable and reasonable are really ignorant of the nature Truth. There is always the possibility of disharmony in the case of the *Jiva*. But we should not confound actual with potential disharmony. Actual disharmony is not necessary at all for any purpose whatsoever. In the case of the *Jiva* potential disharmony is an integral part of his constitution. This explains the necessity of spiritual submission in the case of the *Jiva* to Him Who is free from potential disharmony, if he is to be assured of real safety against the danger of actual disharmony which is perpetually suspended over his head like the sword of Democles as the punishment of the refusal to serve the Truth. The *Jiva* in the normal state is the spiritual protégé of the Supreme Plenary Person, Sri Krishna.

The *Jiva* is unable to maintain his normal condition of freedom from ignorance and misery except by throwing himself unreservedly upon the protection of Sri Krishna. The crux of all religions consists of the methods proposed by them for the attainment and retention of his natural condition by the fallen *Jiva*.

Sri Chaitanya says that there is and can be but one method for the attainment and retention of spiritual life viz. the grace of Sri Krishna. The *Jiva* is bound to be miserable if he functions in the manner that is contrary to his nature. It is his nature to function under the accepted protection of Sri Krishna vouchsafed by His grace. It is not enough if he simply agrees, on his part to be under His protection. It is entirely with the protector whether He will extend His protection to any one. The redemption of the fallen soul is therefore entirely a matter of causeless Divine mercy. But at the same time it is also the Divine Will proclaimed by His causeless mercy that those who seek His mercy in the spirit of sincere and unreserved

submission will obtain it. This is the Magna Charta of the spiritual liberties of the Jiva but with this all important difference that this Charter has not been obtained by successful insurrection against the Source of Truth and mercy by erring and disloyal subjects of the Supreme Lord. Sri Krishna always remains the autocratic source of all rights and liberties of the Jiva. The Jiva can claim nothing against His grace. He can claim every thing he requires for his well being by grace and by grace only. His

demand is specifically fulfilled by Sri Krishna if the condition of unconditional submission is fulfilled by himself, Krishna being the Sole Judge. It is a case neither of free will in the democratic disloyal atheistic polemical sense nor predetermination in the immoral slavish blind, causal sense. Free service of Sri Krishna is free from all unwholesomeness imagined by the dogmatists and as free thinkers alike.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 92, August, 1929.)

LONGING FOR SERVICE - (Contd.)

[VI]

1. Hari !

In the stream of the Ganges

Are found mud and froth

Inherent in the nature of water.

Yet that fluid

Never is divested

Of the quality of its Divine solvency.

2. The body of the Vaishnava

Is ever super-sensuous

By its nature.

It is never a dead thing ;

Those who yet malign,

Thereby fall into mortal sin.

3. For this offence

To the sufferings of death

The fallen soul is for ever doomed.

Darling Son of Nanda !

May I not be killed

By committing such transgression !

4. The Vaishnava is Thy own,

An expression of Thy Divine power.

May I obtain his mercy !

Then my steps

Will turn toward Thee

And I shall attain the shade of Thy feet.

[VII]

1. Divine revered Vaishnava ! Ocean of mercy O !
Have pity on thy servant.
Purify me by vouchsafing The shelter of thy feet.
Thy feet I humbly clasp.
2. By controlling the six passions Reforming the six sins,
Give to thy servant the six good qualities.
Oh ! give thou me The six qualities of good association
Here I sit in the hope of thy society.
3. Alone by myself I find no strength
To chant the Name of Hari.
May thou mercifully. With a particle of faith,
Give me the treasure of the Name Krishna.
4. Krishna is thine ; Thou can'st give Krishna ;
Thou hast the power
I am, indeed, destitute ! I run after thee
Saying, 'Krishna, Krishna !'

[VIII]

1. Hari !
Forgetting Thee The tip of my tongue
Is embittered by the distemper of un-truth ;
On it the nectar of the Name Krishna Does not taste sweet ;
I am delirious with the taste of worldly pleasures.
2. If perchance daily With warm affection
I sing that Name,
Hari, then, like the lump of sugar, Rooting out billiousness that makes
It turns mellow by degrees. [it taste bitter,
3. But such is my lot, Most merciful Lord !
I feel no attraction for that Name.
The ten offences, My calamitous fate,
How are they to cease ?
4. May I daily without fail Sing Thy Name ;
Then in proper sequence, by Thy mercy,
Offence will vanish, Liking for the Name appear,
And I shall taste the nectarine sweetness of the Name !

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 157, October, 1929.)

Chapter XV—(Concluded).

- 181 Now the side of the Lord prevailed, now
that of Lakshmi ;
As all the people laughingly informed the
Lord.
- 182 A slight smile played on His beautiful face,
As all the people swam in transcendental
bliss on beholding it.
- 183 Thousands and thousands of great torches
burnt brightly ;
Nothing could be heard amidst the tumult
of musical performance.
- 184 The great uproarious sound of music and
triumphal shouts that greeted the cere-
mony of Bride and Bridegroom beholding
the beautiful faces of Each Other.
Penetrated all the worlds, — so it seemed.
- 185 Having in this manner merrily performed
the ceremony of obtaining the first glance
of the faces of each other
Sri Gaurasundar took His seat in the com-
pany of Lakshmi.
- 186 Then the Raj-pandit with a most cheerful
heart
Seated himself for the purpose of giving
away his daughter with due solemnity.
- 187 Having duly made the offerings of water
for washing the feet, requisites for worship
and water to rinse the mouth,
He began to perform the ceremony of
formulating his decision.
- 188 The father of Sri Lakshmi desiring the
pleasure of Vishnu
Made over his daughter into the sacred
hands of the Lord,
- 189 Then he gave vent to his joy by presenting
as dowry
Many goodly cows, lands, beds, male
and female servants
- 190 Lakshmi was made to sit on the left side
of the Lord—
Then they began to perform the ceremony
of *homa*.
- 191 Having observed all the rites enjoined by
the Vedas and by custom
They conducted the Bridegroom and Bride
into the inner apartment of the house.
- 192 Vaikuantha manifested itself in the home of
Rajpandit.
At last they sat down to meal.
- 193 After tasting food through that night
auspiciously
Lakshmi and Krishna remained joyously
together.
- 194 The bliss that possessed Sanatan Pandit
and all his family
Who has power to describe ?
- 195 The high good fortune that of yore was
experienced
By Nagnajit, Janaka, Vishmak, Jambuvanta,
- 196 Sanatan with all his family now
experienced the self-same fortune
By reason of previous service of Vishnu.
- 197 Then at break of day whatever customary
rites were due
All those were performed by the Essence
of all the worlds,

- 198 In the afternoon as the hour for returning
home drew nigh
A vast concert of music, song and dance
struck up.
- 199 On all sides there began an uproar of
triumphal shouts ;
The ladies in a chorus uttered laudatory
ejaculations.
- 200 The Brahmins set themselves to express
benedictory formulas
And began to recite texts suitable for the
occasion of leave-taking.
- 201 Great drums, *patahas*, *sanais*, *barangas*,
cymbals,
Vying with one another, made a vast music
- 202 Then the Lord having bowed to all to
whom respect was due
Mounted the *dola* in the company of
Lakshmi.
- 203 Then all the party uttering the glorificatory
sound of 'Hari, Hari',
Marched off with the Jewel of the com-
munity of the twice-born.
- 204 All people who beheld Them as They
moved along
Praised in manifold ways by shouts of
applause.
- 205 The ladies on seeing them said, 'This
fortunate One
Served the goddesses of Kamala and
Parvati during many births'.
- 206 Some said, 'They seem as if They Them-
selves are Hara and Gaûri.
Said others, 'Or even as Kamala and Sri
Hari'.
- 207 Some said, 'These Two are the God of love
and Rati.'
Some remarked, 'To me They appear as
Indra and Sachi.'
- 208 Others declared, 'They look like Ram-
chandra and Seeta.'
Thus said all ladies of pious deeds.
- 209 Such is the high fortune of the men and
women of Nadia
Who have power to witness these glorious
verties.
- 210 By the auspicious glance of Lakshmi and
Narayan
All people over the whole of Nadia were
filled with joy.
- 211 In the midst of dance, song, music and
continuous shower of flowers
The Lord journeyed all the way with the
greatest delight.
- 212 Then in an auspicious moment attended
by all blessings
Lakshmi and Krishna arrived Home in
merry mood.
- 213 Then the mother taking with her all loyal
matrons
Brought the Daughter-in-law into the
house with great joy.
- 214 Lakshmi and Narayan were now establish-
ed at Home.
All the worlds were vocal with pæans of
triumph.
- 215 The joy that manifested itself passes all
description.
Who has power to narrate that glory ?
- 216 By beholding the glow of Whose Form
with the eye,
One speeds to Vaikuntha purged of all
his sins,
- 217 The marriage of such Lord the people
saw with their own eyes
Wherefore He bears the epithets of 'Merci-
ful' and 'the Lord of the humble.'

- 218 Then the Lord gratified all dancers, ballad-singers, beggars
With gifts of clothing, money and sweet words.
- 219 To each one of the Brahman, relatives and friends
The Lord Himself merrily distributed clothing
- 220 The Lord gave His embrace to Buddhimanta Khan
Whose joy it is impossible to narrate.
- 221 There is no limit of all these transcendental pastimes.
The Vedas only speak of their appearance and disappearance.
- 222 These pastimes that were enacted in the space of a danda
Is there a person who can describe in a hundred years ?
- 223 Reverently accepting the command of Nityananda Swarup on my head
I write only this outline in pursuance of his mercy.
- 224 Who reads or listens to these pastimes of the Lord
Verily partakes of the sports in the company of Gaurchandra.
- 225 Sri Krishna Chaitanya is the Life of Nityanandachand
At Whose twin feet sings Brindabandas.

Here ends Chapter Fifteenth entitled 'The Narrative of the marriage of Sri Vishnupriya' in Part First of Sri Chaitanya Bhagabat.

Ourselves

Reprinted from Indian Daily Telegraph, Lucknow, 8th November, 1929.

PARAMAHANSA SRI SRIMAD BHAKTI SIDDHANTA SARASWATI

In the Dargah at 19 Station Road where Paramahansa Maharaj with his party is staying, there was last evening a very distinguished gathering of a number of ladies and gentlemen who went to have a ~~darshan~~ of the Goswami Maharaj and listened to the devotional and philosophical discourses from his lips. The gathering included among others Rana P. S. Jung Maharaj of Nepal, Drs. Radhakumud and Radhakamal Mukherji, Heads of the Departments of History and Economics of the Lucknow University, Mr. S. C. Sen M. A., Principal, Shia College, Lucknow, Mr. A. P. Sen Bar-at-Law, Post. J. M. Ghose, M. A. B. L. of A.M. College Mymensingh of Bengal, Mr. Rajani Kanta Sarkar, Engineer, Mr. J. N. Ray, Judge, Small Cause Court, Sanat Kumar Bose, Satya Kumar Mukherji, Ramachary Ananta Varadev B. A., Para Vidya-

bhasan, Pandit Sundarananda Para Vidyabinode B.A. Many of them had never had the good fortune to see His Divine Holiness beforehand and to hear him discourse on.

They were all wonderstruck and listened with rapt attention as Paramahansaji discoursed on incessantly and vigorously for about three hours on the speciality and superiority of the worship advocated by Sriman Mahaprabhu, His doctrines, importance of Srimad Bhagabatam, the distinction between Naimish Literature and Benares Literature and the Supreme beauty and superiority of the former to the latter, the Transcendental Absolute Truth and the eternal and only means of its realization viz., the Bhakti Yoga. The line of thought, argument and judgment of Paramahansaji was a revelation to them and they

expressed their surprise and difficulty in following such unheard of highly philosophical lecture. After the discourse Drs. Radhakamal and Radhakumud had long talk with Paramahansaji bearing on Vaishnavism and its literature and received much information and clue to approaching it.

Paramahansa Maharaj pointed out the speciality of the principles of worship, preached and practised by Srimat Chaitanya Deva Himself, by quoting a *sloka* which means "The worship of Vishnu is superior to all other kinds of worship". But still more superior the worship of His men i.e. His Associated Counterparts - the Vaishnavas. He further said these marks out Mahaprabhu from all other previous incarnations of Himself. The Supreme Godhead Lord Krishna preached the worship of His own self as we find in the summing up of His teachings in the Geeta "Give up all other Dharmas and take refuge in Me alone." The unfortunate self-conceited people think that these teachings of Lord Krishna smacks of conceit and in consequence they are deceived. So the all-merciful Lord descended once more on this earth at Gridham Mayapur of Nabadwip, Dist. of Nadia in Bengal in the year 1486 for the sake of the fallen souls as Sri Krishna Chaitanya. This time the Lord disguised Himself as an earnest devotee of Sri Krishna and showed the Royal Road to right worship of Sri Radha Krishna by His own Conduct by means of taking refuge at the feet of and worship of the devotees of Sri Krishna, i.e. the Vaishnavas.

Next His Grace spoke about the importance, beauty and superiority of Srimad Bhagavatam which is the heart and cream of the Naimish Literature. He said "the beauty of Naimish Literature far excels the literature of Benares. This beauty is not received unless and until one sits at the feet of a Master of this literature with proper submission, queries and services and all his mental speculations about the transcendental region and exclusive reliance upon phenomenal knowledge comes to a standstill for good. The Srimad Bhagavatam has in masterly way answered and set at rest all doubts, theories and speculations that had been and may be possible for any human intellect, about the eternal transcendental.

On the afternoon of the 7th inst. Paramahansa Goswami Bhakti Siddhanta Saraswati Maharaj, the Acharyya of the Gaudiya Math Calcutta was pleased

to grant a long interview to Dr. Radhakamal Mukherji of the local University and Mr. J. M. Bose the Retd. Dist. & Sessions Judge at his Bungalow at 19 Station Road. The interview and discourse lasted for about 5 hours. Dr. Mukherji came with a submissive spirit of sincere questioning about the ways of *sadhana* and realisation of the Absolute Truth. His Divine Holiness very kindly and readily enlightened him by explaining the fundamental principles underlying the form of worship called *Kirtanam* or the singing of the Holy Name of the Personal Godhead Krishna which is the best efficacious and suitable to the present dark age of challenging spirit of *Kal Yuga*. He said the *sadhana* or the means was brought down by the Supreme Lord Sri Krishna Chaitanya out of His infinite mercy for all Jiva-souls fallen and held in the clutches of Maya and was practised and preached by the Supreme Lord Himself in the guise of a devotee. The conception of the superiority, universality and singularity of the means which is also the end at the same time fully necessitates a clear conception of the true relation eternally and constitutionally existing between all *Jivas* or souls and the Personal Godhead the Oversoul. And this relation is that all *Jivas* are but the manifestations of one of the innumerable parts to the Supreme Godhead Krishna called the *Tatastha Shakti* and as much as but the eternal servants to the Supreme Lord. The ultimate object gained by this means is the perfectly unadulterated, absolutely unselfish and loving service of Lord Krishna which is the only source of infinite and perfect bliss. Here on the path of devotion *Bhakti*, the means and the end are one and the same *viz* the service of the Godhead, the means denoting the earliest stages and the end the perfection of service. These features mark out devotion or service which is exclusively pertaining to the soul and on the spiritual plane from all other means that have been empirically devised and advocated by self-sufficient human intellect within the domain of Maya, but the unparalleled beauty, sweetness and excellence of this goal is not even conceivable to one who has not had a good fortune to sit at the feet of a true servant of Sri Chaitanya Deva. A true servant of His blessed with the affluence of a glance of the infinite mercy of Him all other means and objects of the world appear by the salvationists, the elevationists and others appear very poor and insignificant.

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अध्यक्ष—श्रीयोगेशचन्द्र घोष, एम्., ए., एफ., सी., एस् (लण्डन)

यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारा दामके अनुसार काम लिया जाय तो रोग चाहे जैसा हो फयदा अवश्य पहुँचेगा। हमारे औषधालयका बड़ा सूचीपत्र मङ्गा कर पढ़िये।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु.

मकरध्वज—शास्त्रोक्त रीतिसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है। सर्वरोगनाशक अद्भुत औषधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खांसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारा है। सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है। मूल्य १ सेरका ३ रु०।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी—धालुदुर्बलता, शुक्रहीनता, स्वप्नदोष, नपुंसक इन सबोंके लिये अत्यन्त लाभदायक है। धालुदुर्बलता, नपुंसकता, स्वप्नदोष, बुढ़ापा, क्षयरोगठिया, बहुमूत्र, बहुहजमी, कन्माद इत्यादि रोग नष्ट हो जाते हैं। मूल्य १ सेरके दाम १६ रु०।

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THE HARMONIST

OR

SREE SAJJANATOSHANI

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Sri Sumad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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TO LET

NOTICE.

We shall be very grateful if gentlemen interested in the Ramayana will kindly intimate to us the sources from which we can get useful information for an original and exhaustive literary work on the Ramayana we intend to soon bring out. Communications regarding original manuscripts, photos, pictures, paintings or any other rare material calculated to be useful will be thankfully received and acknowledged. Charges for any material, if required, shall also be paid which must be settled beforehand through correspondence.

(Babu) Raghunath
 Prasad Poddar
 'KALPAN' OFFICE, GORAKHPUR.

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

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NO. 7

Our Lord Sri Krishna,

THE MASTER POET AND MASTER ARTIST.

THE Almighty Lord, of the universe Whom we call Sree Krishna is indeed possessed of endless attributes. But it is said that sixty-four prominent attributes of the Supreme Lord are especially visible to the devotee's eyes. The names and descriptions of these attributes are elaborately detailed in the Bhakti-shastras or the cults or scriptures of love. The reader is to refer to the Bhakti-rasamrita Sindhu by Rupa Goswami as the authoritative work on the subject. In the present article we shall attempt to notice two salient qualities of our beloved Lord—His poetry and His Art. The poetic skill of Sree Krishna is only shadowed forth

in all the different spheres of the phenomenal universe and substantial in the supersensuous and transcendental world.

The transcendental world is a grand volume of poetry. It is composed by the skillful hand of the Divine poet and abounds in lines of the most exquisite beauty and harmonious melody. It is a storehouse of the noblest and sublimest sentiments and does often suggest "thoughts whose very sweetness yieldeth proof, that they are born for immortality." Age cannot wither it nor enjoyment stale its infinite variety. It is "musical as is Apollo's lute and a perpetual feast of nectared sweets where no crude

surfeit reigns". It furnishes lessons of the highest truth and wisdom and lifts its readers above the low-thoughted care of a frail and feverish being" into "regions mild" where "beyond these voices there is peace". The life of the human soul forms a most interesting chapter of this beautiful Book of poetry. The souls that inhabit the lower order of beings and in fact all living organisms, nay, the dead matter itself, form its pictorial pages.

But the hardest of all tasks under the sun we all know is to read properly and correctly a volume of poetry. Never is a poet so much grieved at heart as by one who fails to read his works aright. The offended heart of the poet bleeding, as it were, from the reader's rods, seems to cry out in bitterness—I pray you mar no more of my verses by reading them ill-favouredly'. But such are the mercy and tolerance of the All-merciful Sree Krishna the great author of the Divine volume of poesy that when instead of reading His glorious works aright we trample upon them in sheer folly and pride and wilfully shut our eyes to the lessons furnished by them, nay, damn the very name of Him Who made them all, the All-wise Supreme Lord does not withhold from us His saving mercy, but unceasingly loves us with the over-flowing love and watches us with the same paternal care, for "He knoweth our frame, He remembereth that we are dust". It, however, falls

to the lot of very few individuals, and they are certainly blessed, to study at all the works of Sree Krishna. Most of us have not the eyes to see and ears to hear and ~~consequently~~ ^{consequently} we fly from Sree Krishna's works, perfect and infallible as they are, to revel in the productions of maya which at best contain only half-truths and which only serve to make our 'confusion worse confounded'. But Sree Krishna is always Sree Krishna whether we see Him or not and His world is a volume of poetry whether we read it or not. In His world the earth and the sky are all filled with poetry. Fire, air, ether and water are all redolent of poetry. There is poetry in the sun and the moon, in the stars and planets, lakes and rivers, springs and cataracts, hills and valleys, seas and mountains, the lilies of the field, the warblers of the forest, the children of the nursery, the beauties of the harem, in fact, all creation which is there animate breathe true poetry and sing the praise and glory of Sree Krishna who turns all darkness into light. The poetry in the infant's smile, the mother's care, the sister's affection, the wife's love, the friend's sympathy, the patron's kindness of this world are but pale distorted unwholesome reflections of the poetry of ~~Veikātha~~ ^{Veikātha}. The poetry in the dawn of infancy, in the bloom of youth, the glory of manhood, the sunset of life is realised only in the sphere of the spirit. What devout man can

nothing". It is more real and substantial than anything our eyes can see and our senses can perceive. The worldly-wise cannot value this poetry, the cool, calculating callous man cannot appreciate its beauty. In the world of poetry the child is truly the father of the man, the softer sex is assuredly the stronger, the heart imparts lessons to the head. Without this poetry life loses all its charm and the world with all its pomp and vanities seems to be "weary, stale, flat and unprofitable". The absence of this poetry makes a man sick of life and disposes him to fly willingly unto the jaws of death. The absence of this poetry gives rise to rapine, plunder, "man's inhumanity to man" and, in short, all the ills that flesh is heir to. The most unhappy of mortals is he who has no poetry in himself. To be deprived or devoid of this poetry is to be deprived or devoid of every form of bliss, A man without this poetry is not a man in the true sense of the term. Well may we say with the "sweet swan of Avon", immortal Shakespeare, (taking the word music in a more comprehensive sense)—
The man that hath no music in himself,
Nor is not mov'd with concord of sweet
 sounds,
Is fit for treasons, stratagems, and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus :
Let no such man be trusted."

Bisweswar Das, B. A.
Santipur

any number of antiquarian quests supply the answer to this question? If they do not do so, as evidently they never can, why should they be dubbed the 'goal' or 'truth', or be regarded as in any way different from the present perception of my own native village, in a reference to the 'goal'?

The antiquarian quest is doomed by its very nature to lead us to an imperfect realisation of a present which is past. It may extend the bounds of our experience but cannot explain the experience itself. This is the *prima facie* defect of Darwinian evolution as a spiritual theory of existence. It asserts that one unknown quantity can explain another. What the seeker of the truth asks is, whether it is possible to get out of the vicious circle of our necessarily futile mental speculations?

It is our contention in this paper that if the empiric method subordinates itself to the spiritual, we are enabled by such modification to obtain the spiritual result.

In the case of Sridham Mayapur the modification of the method of quest necessitated by the requirements of the spiritual issue is as follows. We must be prepared to accept as absolutely true, of course in the spiritual sense, identification of the holy site by Sri Jagannathdas Babajee. We must be prepared to make the attempt to understand the spiritual nature of the site so identified. We must accept all the implications of such acceptance and intention. We would then be in a position to realise that we can 'serve' the holy site by the antiquarian effort of trying to establish its identity for the benefit of those persons devoid of the spiritual vision who are being misled by others, as blind as themselves, to withhold their allegiance from the devotees of Sridham Mayapur. If in order to oppose the mischievous activities of erring empiricists it employs their method for convincing them and their dupes of the erroneous character of their method as well as object, relying on the grace of the holy site itself, the employment of the empiric method under such conditions and for such purpose amounts to spiritual service of the holy site and tends to bring about the spiritual enlightenment of such

seeker. The faith in the infallibility of the Vaishnaba and his spiritual nature, is the starting point in this modified process. It also establishes the supreme necessity of such quest for the well-being of the seeker himself.

To the atheist this modified process will appear to be not materially different from the ascending process which works up from the supposed known to the unknown. But a little reflection will show that this is not really so. The ascending or empiric process really leads one not from the known to the unknown but from the known unknown to the unknown unknowable. The modified process on the contrary leads from the known known to the knowable unknown in and through the known.

The holy site is known only to the Vaishnaba. It is not at present known to me. I can have the knowledge of it if I recognize that I cannot know anything of it by my own efforts but can obtain such knowledge by submitting unconditionally to the guidance of the Vaishnaba. Sri Jagannathdas Babaji declares a particular site to be the holy spiritual locality of the birth of the Lord. To me the site at present appears as that of a deserted hamlet with imperfect antiquarian testimony regarding its identity with an old village of the name of Mayapur where a Bengali reformer, Sri Chaitanya Deva, is known historically to have been born 444 years ago. This is my present view. I have to give it up altogether. I must in its place adopt the view of Sri Jagannathdas Babaji which is wholly different and seek loyally to serve his purpose of proving the identity of the said site with the old native village of Sri Chaitanya in the face of all difficulties and defects of available testimony. Even if I fail to establish the empiric identity I shall have gained the real object of all cognitive exertion in the shape of the service of the truth which is nothing but the service of the Vaishnabas. It is by such unconditional and unremitting service of the truth that the knowledge of Him may be obtained, augmented and retained.

It is, therefore, necessary for us to understand clearly this method which was actually followed by Sri Bhaktivinode Thakur in his endeavour to establish by antiquarian arguments the identity of Sridham Mayapur. The village of Ula in which Thakur Bhaktivinode was born lies within 25 miles of Sridham Mayapur. Thakur Bhaktivinode did not conceive the idea of searching for Sridham till he was fairly advanced in years and had already compared a fairly large number of most valuable works on the teachings of Sri Chaitanya. He was at the time serving at Kalna and at Krishnagar as a Deputy Collector in the employment of the Government.

He had become aware that the town of Nabadwip was not the birth-place of Sri Chaitanya-Deva. At that time there were two eminent Vaishnaba saints in the town of Nabadwip with both of whom the pious official, who led a singularly pure and simple life and was widely known among scholars as a trustworthy and convincing writer on Sri Chaitanya, cultivated relations of intimacy. As the idea occurred to him he enquired of Sri Jagannathdas Babaji regarding the real location of the holy site. The latter told him in detail everything regarding the place that it was necessary for him to know. This was followed by Sri Gourkishoredas Babaji.

Armed with this essential mandate Thakur Bhaktivinode visited the place which was overgrown with jungle. He was soon able to satisfy himself that the current tradition of the locality itself bore out the statements of the devotees. On his return to Krishnagar he began to search in the Collectorate for further evidence. He was able to discover various records which cleared up many details regarding the site. Thakur Bhaktivinode also took the trouble of going through the literature on the subject, and minutely explored the old literature both Sanskrit and vernacular. His patient search was crowned with the highest success in as much as it enabled him to establish the true system of worship at the holy site the memory of which had been all but lost to the world.

The success of his antiquarian labours was hailed with delight by his contemporaries and enabled him to interest the general public for the reclamation of the holy site and the construction of suitable shrines on the site of the eternal Home of the Supreme Lord.

The work which was begun in this manner by Thakur Bhaktivinode is being carried on by Srila Bhakti Siddhanta Saraswati Goswami Thakur. With the establishment of the system of worship taught by the Supreme Lord which includes proselytism and propaganda opposition began to be experienced from interested parties who feared that the progress prestige of Sridham Mayapur representing the religion of pure devotion would lower the that had long been enjoyed by the town of Kashimpur Nabadwip, head-quarters of the current erroneous forms of the same religion. This and other worldly motives into which it is needless to enter more in detail have provided recruits to the ranks of opponents who have persisted in challenging the truth of the identification of the site by a campaign of deliberate and systematic misrepresentation. This disreputable movement has secured as its fitting mouthpiece a designing person calling himself a Babaji who passes himself off as the representative of the degraded sections of the professed followers of Sri Chaitanya. Nothing can beat the shame of this standing scandal which counts even a few so-called educated persons among its believers and supporters.

Thakur Bhaktivinode's labours have made possible a revival of the Vaishnaba religion as embodying the universal function of all pure souls not merely in the domain of speculation but in the positive form of conduct. The antiquarian aspect of the birth site of Sri Chaitanya was piously utilised by him for the spiritual purpose of establishing the universal religion. The sincere piety and deep erudition of the author of the 'Manual of the function of all souls' (**जैव धर्म**) mark him out from pseudo-followers of Lord Chaitanya who have

acquired an unenviable reputation for their ignorance and profligacy. These people are specially interested in undoing the work of reform that he initiated by attacking it under the guise of local patriotism and communal interest. This has necessitated a scientific examination of the whole issue.

The words 'Gauda' and 'Nabadwip' are found to be closely associated and their connection can be traced in literature to a remote antiquity. The followers of Sri Chaitanya are known as the Madhwa-Gaudiya Vaishnava community. The word 'Gauda' etymologically means 'silver' and is identifiable with the 'silver-white island' of the scriptures which is described as one of the two inner-most regions of the highest sphere of the spiritual realm and as the specific dwelling-place of the Divinity in the Form that is most benign to fallen souls.

Nabadwip is similarly connected with the scriptural abode of God forming the innermost part of the 'White Island' and resembling a lotus with eight petals in the centre of which is situated the House of God. These particulars are held to agree with the eight islands disposed in the form of the petals of a lotus round its core which last corresponds to Antardwip or the middle island in the central part of which, namely, Mayapur, is situated the dwelling of Sri Jagannath Misra, the House of Godhead **भगवद् गृहं** in which Lord Chaitanya was born.

The coincidences which must appear to be wholly fanciful to an antiquarian who is content to keep his subject outside the range of the Absolute supply a really concrete basis for the contention that the appearance of the Lord was foretold by the scriptures and remained unsuspected till after His actual advent. It is not our purpose to follow this discussion further at this place.

The country of Gauda was much more extensive than Bengal and at one time included the

greater part of North-Eastern and North-Central India. There must have been very good reasons for the selection of Nabadwip as a site for their Capital by the independent Hindu kings of Bengal.

Nabadwip begins to be described in detail in literature by the followers of Sri Chaitanya Deva for an obvious reason. The fullest topographical description occurs in Bhakti Ratnakar which is in agreement with other works the authenticity of which has passed unchallenged up till now. As the topography applies to a period which is only 450 years old one might expect that armed with such detailed information there should be no insurmountable difficulty in identifying the places to the satisfaction of the most fastidious critic. But it is not really at all easy to settle the old topography due to the vagaries of the river Bhagirathi which has frequently shifted its course during the period over a width of about 10 miles at this point causing the repeated destruction of the inhabited sites and the shifting of their population. There is thus great difficulty in ascertaining the original sites of even those villages which still retain their old names.

Thakur Bhaktivinode went into this knotty subject with patience and industry. It would fill a volume if we are to reproduce everything that he has written on this subject only a small part of which was actually published by himself. A summary of a part of the materials collected by him was published in the Sajjanatoshani in 1917-18 to demolish the malicious representations of a plagiarist who tried to throw doubts on the identification of Thakur Bhaktivinode by dishonestly manipulating the information published by the latter. In this place we shall try to give a rough sketch of the position taken by Thakur Bhaktivinode in regard to the antiquarian issue.

(To be Continued)



The Service of the Transcendental Preceptor.

(By Prof. J. M. Ghosh, M.A., B.L.)

ALL the Scriptures such as Sritis, Smritis, Puranas etc. sing throughout the glory of the service of Acharya, the true preceptor. It is no vain laudation with any ulterior motive, but it is their sincere declaration out of infinite mercy for poor creatures of the world in bondage. For the service of the true preceptor is really the only means without any alternative whatsoever for a creature in the state of bondage for getting rid of the evils consequent on embracing Maya and regaining the service of Godhead Absolute. Krishna, which is the very essence of the real life of an individual soul or Jiva. The Scriptures declare the Acharya as associated counterpart of Godhead, or the Godhead Himself in the form of the subject class (आश्रय्य ज्ञानीय) and as such is no other than the Divinity Himself. The Acharya descends to the mundane plane in the form of the perfect servant of Godhead with the mission of reminding the fettered Jiva Souls of their absolute freedom in the blissful transcendental home and making the same available to them by the eternal service of Godhead. By surrendering to this serving associated

counterpart of the Godhead a Jiva can attain to the subjective Godhead. By constant service of the transcendental teacher, all ignorance of the mind of an enthralled soul disappears, the mirror of his heart becomes purged of all dross and then only in his chastened heart dawns spontaneously the transcendental knowledge of the Brahman, capable of yielding the highest good.

But strangely enough a Jiva would never care for, nor can come within the range of, a good preceptor so long as his desire for sensuous enjoyment continues strong. The Scripture says,—

A Brahmin after having enjoyed the worlds earned by his meritorious deeds and realised their worthlessness should have a feeling of disgust at such deeds, as the (transcendental) world which is not a reward of virtuous acts, is never attainable by them.

Then such a disgusted Brahmin should, with the purpose of knowing the absolute Truth, completely surrender himself in a serving mood to the Acharya who is a master of the scriptures and is also firmly devoted to Brahman, the Absolute Godhead.

It is further said in the Sriti,—

These words (with regard to transcendental truths) reveal themselves (i.e. their true import) to the high-souled one who has as much superior devotion to the true preceptor as to the Supreme Godhead.

Accordingly Kaviraj Goswami says in Sri Charitamrita,—‘As one serves Krishna and the Guru, the bondage of Maya goes off and one gains the feet of Krishna’.

All these quotations unanimously point to the one paramount truth that one seriously intent upon getting the eternal un-alloyed service of the Godhead must have to learn and practise it by submission to the guidance of the true preceptor and by serving him as well, and that there is no other way. The true preceptor gradually drives off all earthly desires of elevation (i.e., superior enjoyments in higher worlds in future births) and salvation (i.e., identification with and ultimate merging of the individual soul in Brahman) from the mind of the surrendering disciple, instils in him a hankering for really unselfish service of the Absolute Godhead and teaches him how to serve Him. But such a relation between the preceptor and the disciple, and the teaching of the pure service of Godhead are quite out of question where the teacher and the taught consciously or unconsciously exploit each other for self-gratification. In such a case there is really

no submission to guru and so no service of him, nor any teaching of the service of Godhead. The teacher in seeking the gratification of his own senses cannot seek the pleasures of the senses of the Absolute Enjoyer, Krishna, and totally forgets this supreme duty and loses even the capacity for understanding the true nature of the service of Godhead. Such has been the miserable lot of the class of professional pseudo-gurus and of unprofessionals too who pose themselves as saviours of the people who are generally credulous and ignorant in respect of matters spiritual. The relation of preceptor and disciple of this class is only a royal road to eternal perdition, whereas the sincere service of the true transcendental preceptor is the high way to the transcendental realm of eternal bliss. For the true preceptor is perpetually and firmly established in the constant service of Godhead, and so he cannot but engage the disciple too in such service. As the true preceptor has indeed, no other task for a single moment than the service of God, he can find out none but such service for his disciples too. Hence the service of the Sat-Guru is simultaneously the service of Guru and the service of God. And this is the best, surest, most natural and simplest of means. Nay, this is the only means, and there is no other, for being reinstated in the truly spiritual life.

Seekers of spiritual truth are certainly acquainted with the name of the great Vaishnava Acharya Sree Ramanuja who saved the world from the clutches of Mayavada of Sree Shankara and Karnavada of the Smartas, and preached instead the sweetness of the service of Godhead by the devotee. Once he set out for Mount Sree in the company of his pupils and proceeded on his way with loud singing of the Name of Hari. In two or three days they came to a village where two disciples of Ramanuja had their home. One of them, Yajnesha, was very rich, and the other Varadararya happened to be very poor. Sri Ramanuja sent in advance two of his disciples to inform Yajnesha of their coming. On hearing of the news Yajnesha was beside himself with joy and at once went inside the house and busied himself in speculating over the kind of a befitting reception to be given to his preceptor, quite unmindful of his two spiritual brothers who had brought the news and whom he had left waiting outside. The two disciples with wounded feelings returned to their preceptor and reported the matter to Sri Ramanuja, whereupon Sri Ramanuja too was much pained at heart and proceeded with his party to the house of the poor Varadaraya to avail himself of his hospitality. Varadaraya used to go out every morning for begging, and what he would get after the day's toil he would offer to his Guru

and Narayan and then honour the *prasad* or the remains of their food. His wife, Lakshmi, who was devotedly loyal to her husband was a lady of great beauty and a truly spiritual companion and help-mate of her husband in his devotional activities. When Sri Ramanuja with his party reached the tottering cottage of Varada, the latter was as usual out on his daily business of begging. Lakshmi had finished her bathing by that time, and protecting herself somehow from nudity with a rag of a hundred tear was drying in the sun the original piece of dirty worn-out cloth, her only usual wear. She was unable to come forward in such condition and make due obeisance to her preceptor. She indicated to her guests her predicament by drawing their notice with clap of hand. At this Sri Ramanuja at once threw his own wrapper into the room. With this Lakshmi covered herself, came out to the presence of her preceptor, and having made repeated prostrations, with humility made the submission, "My Master, may you all mercifully take your seat. My husband is gone out for begging but I will just now prepare the offerings for Vishnu." But, alas! there was not a grain of rice in the hut. She was quite aware of it when she offered hospitality to the worshipful guests, but now she could not think out any means, too. But one thing was clear in her mind that it was her supreme duty to

entertain the guests who were all Vaishnabas—her preceptor with his disciples, and that this duty had to be performed even in exchange of her life. Altogether helpless she was all along praying to Narayana, and at last a means, the only possible one at the moment, suggested to her mind.

A very rich merchant of questionable character was living near by, and he had an eye at Lakshmi. Captivated by the exquisite beauty of her person the merchant had many a time prayed for her favour and promised as reward for the satisfaction of his lust, enormous sums of money which would at once relieve them of their poverty and wants for food. But the chaste lady was above all temptations and seductions and the words of the merchant always fell flat upon her ears. But to-day here was a unique opportunity to utilise to the best the most transient beauty of flesh which is but a feast for dogs and jackals. She then argued in her mind thus :—

Today to our great good fortune our revered preceptor and the Vaishnabas have graced our house quite unexpectedly and of their own accord. All the scriptures and the great sages declare with one voice that the service of the Absolute Godhead is attainable and properly done only through the service of the true Preceptor and pure Vaishnabas. That Sree Gurudeva and true Vaishnabas who are but the associated

counterparts of the Absolute Godhead are to be served by all means available on this earth—even at the cost of this insignificant mortal frame and of social and moral virtues too, if necessary. Therein lie the true utility of this mortal body and the success of human birth. I have not so long acquiesced in the immoral proposal of the merchant as that would have been for the gratification of the senses. But to-day the case is quite different. If my offering of this body to the merchant hurl me into eternal hell, I will readily welcome it, for my act, however immoral it may be in the eye of the ignorant society and the unwise, would ensure my service of the Vaishnavas at my door without delay, and it will please the Godhead thereby. For the scriptures say, the desire for the gratification of one's senses is lust, whereas the desire for and seeking of the gratification of the transcendental senses of the Absolute Godhead Krishna is love Divine. So I will not commit the folly of abandoning this opportunity of the service of Sree Gurudeva and the Vaishnavas although it may lead me to hell.

With this conclusion and resolve Lakshmidēvi at once proceeded to the merchant and informed him to his great joy and surprise her decision to satisfy that night his long-standing desire. And no sooner did Lakshmidēvi intimated her immediate need for all necessary things required for the performance

of the duty of hospitality to her Precop-tor and the Vaishnavas who had come to her house than they were des-patched by the merchant to her cottage with great alacrity and in huge quan-tities. She prepared the dishes very

promptly, offered them to Vishnu and then with the *prasad* fed her saintly guests sumptuously. And they were all surprised to find such rich dishes in a poor cottage.

(*To be Continued*)

Defensive Bulwarks against Aspersions.

No 1. That Vaishnavas are Credulous.

THE Vaishnavas stand on the Absolute Truth as a matter of course. They are very cautious in accepting what ordinarily passes as 'truth' in this world. They never doubt or challenge the Absolute. They accept worldly experience only if it be conducive to the service of the Absolute.

People who are enamoured of this world accept as true whatever promotes the gratification of their senses. They admit the real existence of those objects that come within the range of their sense. To them there is no more conclusive testimony of the truth or substantive existence of anything than that it happens to be perceivable by the senses and capable of affecting them in any way.

The evidence of the senses as a proof of Reality or Truth stands in need of corroboration as the senses are liable to err. This is proved by our experience. We grow wise by experience and discover that things are often not what they seemed at first sight. This is due to the deceptive nature of sensuous perception. Had the perceptual process been capable of communicating the truth there would be no possibility of deception.

If the first sight can deceive all subsequent ocular experiences are equally liable to mislead us regarding the truth. If the thief has robbed us once why should we suppose for this very reason that he will not rob us a second or a third time? It should be more natural to suspect a thief of his stealing propensity more strongly by reason of his proved antecedent.

People who against their experience persist in believing the testimony of their senses cannot be considered to be seekers of the Truth. Those who believe their senses after having been repeatedly deceived by them cannot but be stigmatized as over-credulous.

The senses cannot be believed on their own authority. That which is true must be always true. That which is true has a true substantive existence of its own which is incapable of being proved or disproved by any external testimony. That which is not true has only a seeming or tentative existence. That which seems to be true but is not really true can have no substantive existence of its own although it may seem to exist. Truth and existence can properly mean only the Absolute. For the same reason truth is self-communicative. If the house really exists

this fact is the only sufficient proof of itself. If we have to ask anybody else to be assured of the existence of the house that we see we only do so when we have reason to doubt its existence. Truth can be known only if He manifests Himself directly to us and not mediately through our senses which are unreliable mediums of communication.

When truth really makes His appearance to any one He presents Himself in a way that admits of no challenge. A member of the family is never challenged by the sentry who mounts guard for the protection of our house. The sentry can challenge him only under misapprehension. He ceases to challenge him as soon as he recognizes him. If he is accused of being unduly credulous as regards members of the family such a charge can only be preferred by a person who is not aware that such credulity is a great merit and absolutely necessary for the proper performance of his duty. He would be perfectly useless if he treated members of the family as thieves, in the same way as if he admitted thieves into the house under the impression that they are members of the family. He has a positive and a negative responsibility neither of which he can avoid without running the risk of neglecting their charge.

Worldly people are bad sentries in as much as they allow the thief in the guise of apparent truth to pass unchallenged while exerting their authority for keeping out the members of the family who are part and parcel of the Absolute Truth Himself. This is due to their over-credulity in trusting the evidence of their senses who are known to have a notorious inclination for aiding and abetting thieves.

The Vaishnabas do not take on trust the statements of the senses but always subject them to very strict scrutiny. In this respect their method is just the reverse of that of ordinary people. This is the negative part

of their function. They are also credulous as regards Truth Himself. This is the positive part. It is their object to recognise and accept the Truth. Everyone can find the Truth if one really wants to accept Him. Those who accept the Truth necessarily also refuse to open the door of their house to untruth. Those who are anxious to welcome the Truth never turn Him away from their doors when He actually makes His appearance before their doors in a recognisable form. They necessarily welcome Him into the house with outstretched arms when they find Him.

Those who affect to suspect the Truth even when He actually presents himself before them in a sufficiently recognizable form never really want to receive him at all into the house. The Vaishnabas are, indeed, over-credulous as regards the Absolute Truth but are very, very cautious, indeed, to accept anything as true that is solely recommended by the senses as such.

As a matter of fact the Vaishnabas do not believe the senses at all. They do not allow their senses to find the Truth for them. They wait for the Truth to make His appearance at the moment convenient to Himself. They wait patiently at the gate fully prepared to recognise and receive the Truth as soon as He actually makes His appearance. Meanwhile they employ their senses to make every preparation for welcoming the expected Guest in a worthy manner when He actually presents Himself. The most important part of his duty in this connection is the schooling of the senses themselves which have an innate tendency to be very unruly. They have to be taught very carefully how they are to serve the Guest with unquestioning obedience and loyalty. The guest in this instance is, indeed, no other than the Master of the house whom all of them are to serve in their respective ways. The fallen soul is the upper servant held in unnatural subjection by his under-servants, the senses, in the absence of the Master of the house. To these servants

long habituated to disloyal license the return of the Master is by no means without cause for misgivings. It is the duty of the upper servant to re-assure them about the groundlessness of such misapprehensions by a policy of gentle but firm assertion of his authority over them which he had so long neglected to do.

The ascendancy of the senses is only possible on the plane of ignorance. The soul serves the Truth as his beloved Lord and Master by means of his senses. As soon as the soul turns away from the Truth he is punished by subjection to his under-servants the senses under the lead of the mind and is bound to the prison of this world by means of a double physical body, viz., the gross and the subtle. The mind, the senses and the body conspire to keep the soul unmindful of his disloyalty to the Master by promising to make him Lord and Master in his own home in the realm of untruth where he would be free from the domination of Truth. This is the fallen state.

The soul suffers perpetual torment in search of a home far away from the domination of Truth promised by his underling corrupted by the deluding power of his Master mercifully employed by Him for his correction and they carry out this mission by their providing him with this sojourn into the realm of ignorance and sorrow the only possible home for utter selfishness in all its revolting forms. But the soul finds no pleasure except in willing service of the Truth such being his very constitution. He is therefore never happy in this world. But he is also never without hope of happiness. He is not therefore anxious to renounce his connection with this world. He is very fond of the prospects of selfish gratification made of worldly stuff that are always dangled before him by the mind and the senses. He has full confidence in the resources of the mind and the senses because they always tell him that he can and ought to be Master in his own right, that the Truth should serve him and not he the Truth.

The soul relishes this advice and stands by the mind and the senses against Truth who is his natural Master.

From this self-elected misery the soul can never hope to be rescued by the efforts of the mind and the senses whose function it is to wholly misguide him as long as he continues to be disloyal to his Master and as such are bound to plunge him deeper into the toil of the deluding power whose creatures they now are. The fallen soul can be rescued only by correcting himself. He is perfectly free to do this. He must cease to be selfish. He must not think of living unto himself. He must be really willing to serve God Who is his eternal Master. In the depth of his suicidal agony this penitential mood may, although very rarely indeed, come upon the rebellious soul. That instant the Master appears to him and helps him to regain his natural condition of perfect existence as His eternal servant.

The fallen soul cannot work his way up to the realm of Truth by his own unaided efforts. The very attitude that he can do so is the decisive proof of total absence of real penitence and humility and by implication of the absence of the least desire to reform himself. This attitude is represented by the method of search for the Truth known as the process of Induction or the Ascending process from the supposed known to the unknown. The Vaishnavas discard this hypocritical method which is so dear to the hearts of the lovers of worldly experience. They accept in its stead what is known as the process of receiving the Absolute when He chooses to come down into this world for the deliverance of those fallen souls who are at all willing to receive the Master as master. This is known as the descending process as distinct from the Inductive method. Unless the Truth of His own causeless mercy descends into this world and presents Himself unsolicited to the penitent fallen souls the latter could never attain to Him by their own efforts.

The idea of merit which is at the basis of the principle of material causation, the doctrine of Karma, of reward and punishment, is entirely a commodity of this world and has no *locus standi* in the realm of the spirit. Neither is there in the spiritual realm scope for heartless mechanical laws like those that are supposed by empiric scientists to govern the phenomena of this world. There everything is instinct with the freest will joined to the most perfect judgment that spontaneously serves the eternal Master with the most loving devotion.

The Truth spontaneously manifests Himself unto the fallen soul who is sincerely penitent, as the Master to be served. He is not attainable by the meritorious activities of the people of this world. The so-called merits that are productive of worldly benefits are not helpful to the seeker of the Truth if they are opposed to his unreserved recognition of the causeless and self-sufficient nature of Divine mercy in effecting our redemption. As it is not possible for the soul to serve Godhead except solely through His grace, the ascending process cannot enable one to attain His service and is sure to obstruct its attainment.

In this world knowledge precedes and is different from service. Empiric knowledge can be disobeyed by its possessor. But it is not possible to know God without serving Him. The knowledge of God is identical with His service. In other words, the knowledge of God cannot be obtained by any but His devotees. The word 'credulity' which has an unwholesome connotation can refer to conditions in this world because here service need not be identical with knowledge. But unserved knowledge is contradiction in terms on the spiritual plane. The knowledge regarding God is impartible by God alone and is wholly dependent on grace for its continuance. It cannot be attained by merit. The Divine grace descends into this world to awaken in the fallen soul the lost consciousness of the utter worthlessness of all mental

speculations and worldly merits for the purpose of attaining the service of God and to demonstrate the superiority of the service of the Divinity to the diverse occupations of this world. The grace of God appears at our doors as an humble suppliant in order to soften our free will to accept the service of the Master which alone can satisfy our wants. Those who refuse to be persuaded are compelled to serve the will of God against their wishes and this process brings about their sojourn into this world. The assertive soul finds more than his full scope in this mundane sphere of unavoidable ignorance. It is rarely, indeed, that he awakes to the effective knowledge of the cause of his ignorance. Such awakening is effected only by the unsolicited operation of Divine grace.

There is no doubt also the pervading presence of the grace of God in the gropings of the human intellect in the dark labyrinths of empiric wisdom. But this is the negative or unwholesome aspect of the mercy of God. The Divine will is not the cause of the aberrations of the empiricist. The empiricist's own free will is solely responsible for his ignorance the existence of which also is mercifully permitted by God. The Divine will does not refuse full scope to the abuse of his free will by the empiricist. This aspect of the Divine grace is negative. It provides this phenomenal world of apparent truth to render possible the very existence of the rebellious soul. It is not the will of God that we should grope in darkness although His causeless mercy permits such a course to the soul that rebels against Him because He does not wish to withdraw the priceless gift of free existence even from the disloyal soul. This benignant aspect of the Divine grace is exploited by the empiricists to justify their reckless preference for the suicidal course.

The ascending process has also a function to perform in the scheme of redemption. It should be reserved for the affairs of this world but in strict subordination to the Absolute Who

manifests Himself out of causeless mercy to the mind and senses of the fallen soul. The human intellect is not required to commit suicide in order to receive the Divine grace. It really stifles itself when it supposes itself to be dissociated from Divine guidance. It is required to find itself by recognising its necessary and wholesome dependence on the Divine grace for its perfect existence. This is the receptive attitude. It is required to adopt this receptive attitude. The truth must be sought to guide the operations of the mind. The mind's activity is not to be stopped but is to be restored to its normal and healthy condition of subservience to the Absolute. The Absolute cannot be served by the ascending process because He is the Absolute. The ascending process of the empiricists serves the limited.

If when Truth makes His appearance the mind chooses to sit still with folded hands such conduct is tantamount to refusal to receive the Truth. To receive the Truth the mind has to actively put itself with all its resources loyally and unconditionally at His service. If the fallen soul adopts this course he will receive specific direction from the Truth Himself as to how he is to function towards Him. When the mind is made to function under the direction of the Absolute by such activity the soul is enabled to realize the true nature of the latter in and through such activity. The mind is not required to cease its activity but on the contrary it is required to be more active than ever before but now under the direction of the Absolute in the form of His devotee.

As soon as the mind is fully established in its subordinate function it will be freed from all sorts of hallucinative speculations drawn from the manifested world through its defective senses. The Vaishnavas discredit all such hallucinations. The ignorance arising out of the poverty of the senses does not guide them, though the empiricists may fail to catch their

statement of Absolute Truth to Whom they are debared from having any access.

The empiricists are betrayed into the pursuit of their hallucinative activities by hopes of satisfying their senses by their means. Their vision is so over-clouded by their hankerings for the transitory enjoyments of this world that they have no patience for those who are not prepared to agree with them in accepting the attainment of such enjoyment as the goal of human life. They would be convinced of the hallucinative nature of the sensuous ideal if they realize the defective nature of the senses which supply the materials for building the ideal. It is like building castles in the air. The Absolute alone really exists. Anything else that seems to exist by a disruptive right has only a tentative and temporary existence. The Absolute has not to depend on anything. He is perfect existence. The Absolute has no necessity of striving to be anything else. Empiric striving can never lead to the realization of the Absolute Who is located beyond the sphere of defects that necessitate striving for perfection. The striving for the realisation of the Absolute also partakes of the nature of the Absolute and is categorically different from empiric striving. The striving for the realisation of the Absolute is a striving for the attainment of the state of complete subordination to the Absolute which involves negatively the discarding of all hallucinative speculations or empiric striving. Striving for the Absolute implies faith in the Personality of the Absolute, faith in the possibility of His descent into this world, faith in His servants and their activities as part and parcel of Himself and faith in His causeless mercy which makes Him appear of His own free will to the fallen soul who is averse to receive Him.

It is perfectly open to the Lord to send His servants into this world for the purpose of impressing on fallen souls the actual existence of the personal Godhead, His servants and the

transcendental realm. The activities of the servants of the Lord when they choose to manifest themselves in this world by the will of the Lord, although to the vision of the mundane observer they seem to be indistinguishable from the activities of ordinary people, have really nothing in common with the phenomena of this world. Their resemblance to the activities of mortal man, forms their exoteric or external aspect. This misleads unbelievers and hypocrites and prevents their access to their real or esoteric aspect. The exoteric aspect is, indeed, capable of being imitated, as it actually is, by different types of deluded people to serve different worldly purposes. It is this use of the misapprehended exoteric aspect of the transcendental activities of the devotees that provokes the denunciations of fellow empiricists and leads them to the other extreme of supposing that the activities of pure devotees are also of the same nature. Such judgment is hasty and superficial. To one who is really anxious to find the pure devotee of God the hypocrites and pseudo-devotees need present no insurmountable obstacle.

The real difficulty in the way of the empiricists is the obsession which is cherished by all of them viz. that the Absolute is impersonal, formless and devoid of all activity. This is the theory of empiric truth. This is assumed to hold good in the case of the Absolute. The empiricists for this reason distrust any form of activity except that of the intellect as capable of leading to the discovery of the Truth. By the empiric theory intellectualists are supposed to be the only pure devotees of God. It is almost impossible for them to get rid of this fetish. That a person who by external considerations appears to be wanting in intellectual attainment can be a devotee of God and by implication the teacher who is to be unconditionally obeyed by the greatest of the intellectual giants of this world for obtaining

the knowledge of the Truth, is a proposition that is not likely to be entertained with serious attention by the learned pelants of this world.

As a matter of fact the devotee himself is identical with Truth. Everything of him is part and parcel of the Truth. He is the real manifestation of the indivisible Truth to our erring mind and senses. Because the Truth is a person served by an infinity of persons. When any of the servants of Truth appears in this world he is endowed by God with a body that is visible to our senses but which is nevertheless spiritual and therefore literally the embodiment of transcendental service of the Lord, appearing on the mundane plane.

It is in this way that the causeless mercy of the Allmerciful provides the opportunity at our very door of finding the devotee of God with our mundane senses and mind and obtaining the knowledge of the Truth by serving Him by the method of unconditional but perfectly rational submission. Those who choose to disbelieve the devotee on principle have to thank only themselves for the misfortune of missing the only method of attaining the knowledge and service of the Truth. Such is also the fate of those who are simply content to watch approvingly from a distance without placing themselves really at the disposal of the devotee. Such people are no wiser than the fool in the fable who proposed to get into water after he had learnt to swim, lest he might be drowned. This is more specially the attitude of scepticism and is really tantamount to wilful refusal to submit to anything under the hypocritical solicitude of not going against the Truth!

The right method would be to seek the society of the real devotees of God with the sincere desire of serving them unconditionally as a matter of pressing and imperative necessity for finding the Truth. The concrete and

personal are as much a part and parcel of the Truth as the Abstract and the impersonal. Our ignorance is the result of undue devotion to an isolated and, therefore, delusive aspect of the Truth Who is One and indivisible. The empiricist with all his pedantic profession of preference for abstraction is really at the core of his heart a votary of the phenomenal concrete in line with himself as a being of flesh and blood. Let him, discarding all hypocrisy, transfer his allegiance to the devotee of God who can put him into personal relationship with the living world of undisorted Reality where every existence is consciously engaged in the perfect service of the Truth Who is no other than the Supreme Person Himself. Abstract thought in its perfect form is but a faint, distant, reflected gleam of the Truth surrounded by His servitors and paraphernalia who has His eternal dwelling in the realm that dispels all ignorance and untruth as being wholly foreign to its nature. It is rarely that abstract thought is capable of attaining this supreme elevation, the highest point of its ascending effort and thereby being enabled to realise the absolute necessity of cultivating the service of the devotee of God for obtaining entry into the actual world of Truth in which it can have no access by means of its own resources but into which it can enter easily in the company of one who is a denizen of that transcendental realm and has been mercifully authorized by the Supreme Lord Himself to show the way thither to all erring souls, who would have otherwise no alternative but to depend in perpetual hopelessness on their own misdirected, futile efforts.

The process of leading into the transcendental realm on the part of the devotee consists in making the willing soul to accept the life eternally actually living the same. The sincerity of the service rendered is tried to the utmost by every device of the deluding energy. So long as

the neophyte retains his taste for sensuous enjoyment he cannot distinguish between reality and hallucination, between service and enjoyment. The devotee who is fully established in the service of the Godhead is thereby placed above hallucination. The temptations of the flesh then lie fully exposed to his pure serving disposition and can never mislead him. As soon as one puts himself wholly under the guidance of the pure devotee he finds himself in the marginal position which is subject to the pull of the delusive energy on the one hand and of the spiritual energy on the other. If at this critical stage he casts his lot without reservation with the latter he is gradually extricated from the weaknesses of the flesh.

The disposition to serve the Truth is as much a constituent part of our nature as that of lording over the Truth. This is the implication of our freedom of will. Reason helps us to make our choice between the two. But the two never appear simultaneously to the reason. If and when our reason sets itself up as umpire it is by this very attitude reduced to the necessity of having to choose between deceptive phases of the deluding energy. There is no scope nor necessity for such dominating use of our reason when the spiritual energy itself is present. The function of the reason in the transcendental realm is to seek to realise the Truth in every alternative and not to pick and choose. It is the recipient of perpetually fresh enlightenment from everything in the realm where nothing hides anything that is necessary for the service of the Truth Who demands the perpetual and fullest service from all His votaries. The reason is there the learner and never the guide. The business of guiding, of choosing, of accepting and rejecting, seems to belong to the reason only in this phenomenal world.

As soon as we choose to give up *all* our present so-called equipments, which are foreign to our real nature, and to receive other faculties

in their stead that are wholly unknown to us at present but which are nothing short of the very stuff of our real nature we are in a position to appreciate the benefit of following unconditionally the unerring lead of the devotee of God. It may take a long time for us to be fully established in this new attitude so as to imbibe a real liking and firm conviction for it not for any worldly utility but through the mere fact of being acquainted with it. Reason is able to realise but is unable to explain our natural liking for the Reality. Our liking for the Reality is spontaneous and cause-less. Can reason explain our present liking for this world? That is never the province of reason. The empiric philosopher irrationally exaggerates the jurisdiction of perverted reason. Reason in its normal condition is a humble servant and on the plane that is free from error is fully cognisant of its subordinate function.

The choice of course is made not by reason but by the possessor of reason viz. the soul. Reason cannot be responsible for the choice of the soul. It is the function of pure reason to always uphold and justify the choice of the soul because it is the servant and not the master. The non-spiritual reason plays the role of master in this world. The fallen soul under the spell of the deluding energy affects to mistake the reason for his master and guide. Therefore, it is the soul who is deprived and rightly deprived for choosing not to serve the Truth. The empiricist is wrong in trying to shift the responsibility of choice to the shoulders of reason. The lapse of the soul from the serving disposition is accompanied by the predominance of adventitious material faculties including reason. As soon as the soul chooses to realise his natural condition of a servant of God his material adjuncts fall away. It is, therefore, like putting the cart before the horse if we wait to adopt the guidance of the devotee till after our

mundane reason has been satisfied as regards the necessity and wisdom of the coarse. We can never expect from a thing that which does not belong to it. All our expectations, habits and thoughts are *got rid of*, and not merely revolutionized, as we enter the Kingdom of God. Any disposition to retain the least particle of our present so-called possessions and habits prevents completely our access to the transcendental. It is for this reason that it is essential to submit unconditionally to the guidance of the devotee of God.

The Atheists, Sceptics and Agnostics really know nothing about the Truth and they are right in admitting their ignorance. But they wade out of their depths when they begin to object to the Truth Himself to Whom their speculations have no access. The knowledge that exists in the transcendental realm is by its quality and magnitude incomprehensible to the material mind and senses of man that look for Him in their experience of this world. Knowledge of existence that accommodates dimensions from the 4th to Infinity is not accessible by the medium of the senses which bear testimony to three dimensions alone. The Truth is free from all limitation or possibility of limitation. That which is necessarily confined to three or any number of dimensions for that very reason being limited ceases to be True.

To the Atheists, Sceptics and Agnostics anything positive that is claimed to be beyond three dimensions is necessarily incredible. The positive activities of the devotees of God which are really transcendental appearing to unbelievers as apparently identical with activities on the plane of three dimensions are by them mistaken as hallucinations. This is overdoing an otherwise useful function. By such conduct the critics only expose themselves to the charge of rushing in where angels fear to tread. They would be much more usefully employed if they could

use their wits for extolling the imperative necessity of becoming submissive learners, being thereby freed from the function of being critics of what they themselves profess to be unknown and unknowable. If the critical faculty itself is in this manner placed at the service of the devotees of God it would be of incalculable benefit to the possessors of material minds. When the critical faculty prides itself on its deliberately discarding its allegiance to the devotee of God it is malevolence pure and simple and does only harm both to the fallen soul and the victims of its misrepresentations. Let the critic first of all find a real standing ground for his own function and after having secured his own good seek to reclaim others. The critic who himself stands in need of being set on his legs need not thrust his hypocritical advice on others in order to gratify his malice by opposing the acceptance of Truth under the guise of freeing his victims from hallucination.

The devotees of God when they criticize the conduct of worldly people have no ambition of being known as either better or worse than other people. They have no desire of doing or having anything of this world. When they criticize the accumulative propensity of other people they do not do so as competitors of the people of this world for securing any worldly equipments, for the reason that these are merely tentative and therefore no possessions at all but on the contrary the source of all concocted wants and miseries. They want to warn everybody against the mischief of being subject to this delusion. They warn us both negatively and positively. They do not merely proclaim that they are themselves deluded and have no chance of being ever freed from their delusion, as the Atheists, Sceptics and Agnostics do. It is not a message of despair which they bring to their hearers to mislead them by show of friendship to accept the same as Truth. This last is, indeed, the most cruel form of spite conceivable.

The devotees say that they bear the message of the Truth. The Truth can be found by every body if He is really sought. The methods that are adopted by fallen souls under the direction of empiric reason can never lead to Truth and are not also intended to lead to Him. But there is a very simple method of attaining the All-merciful viz. by sincere wish to serve His feet. It is necessary to learn how to serve the Truth from those who actually serve Him. If we have a sincere desire to serve God we are enabled by this serving attitude to find out the sincere devotee. If we are not really sincere in our desire to serve God we shall not be able to recognise the true devotee of God who alone can impart to us the knowledge of the Truth Whom we are to serve. We cannot understand the real nature of the activities of the pure devotees by discussing them from the empiric standpoint. It is necessary to participate in those activities under their direction if we want to have our doubts removed by the positive appearance of the Truth. Until we have the realisation of spiritual service we cannot understand its nature by verbal argumentation which can only mean, to the uninitiated, activities on the plane of three dimensions. It is of course easy to imitate the activities of the devotees without submitting to their guidance. To all external appearance such imitative activity will be similar to that of the devotees. But we must not judge transcendental service by the mode of its gracious appearance to our senses only, but must try to dive below the surface with the serious purpose of attaining to the service of the Lord on the spiritual plane, to which it has the potency to lead us. Service on the spiritual plane is not accessible to our material senses. When it descends to the mundane plane it becomes visible to our senses and seems as if it belongs to this world. But it is not really of this world. This manifestation of the spiritual is rendered possible by the mercy of

the Lord to provide the means of our deliverance. The activities of the devotees of God present to us their exoteric face which resembles the phenomena of this world, in order that we may at all have access to them by means of our senses. The Sceptics, Atheists and Agnostics disbelieve the esoteric or spiritual nature of these activities. This is harmful to themselves and others as it prevents them from availing of their help.

The Atheists, Sceptics and Agnostics assume that everything that is cognisable by them necessarily belongs to the plane of three dimensions. This notion itself by the same hypothesis belongs to the plane of three dimensions. All that belong to the phenomenal realm are liable to change including all hypotheses which are merely tentative by definition. What is tentative by its very nature cannot also be True. So men busy with equipments of three dimensions cannot vouchsafe their decisions to be True because they are by their nature merely tentative. We need not, therefore, accept the advice of the Atheists, Sceptics and Agnostics as the basis of our positive conduct if we want to attain the Truth. Their warning can, therefore, be useful only in a negative way namely in helping us to find out the pseudo-devotees and avoiding the traps set by the deluding energy in the shape of hypocritical professions and performances both of the empiricists as well as of the pseudo-devotees, both of which owe their origin to a malicious desire to discredit the efforts of the pure devotees permitted by the deluding power of God for testing the sincerity of the seekers of the Truth.

But even when we learn this useful lesson from Atheists, Sceptics and Agnostics we must be very careful not to identify ourselves in any way with them. We must not for instance suppose that they are also servants of God in as much as they expose the tricks of other fools and hypocrites. But as a matter of fact they

have no intention of serving God thereby. They want to discredit the activities of the devotees no less than those of the others. So it is necessary for the novice not to learn anything at all from them. No good can come out of evil. The criticisms of worldly life from the lips of devotees are categorically different in substance and spirit from the apparently similar criticisms born of the malice of unbelievers. It is necessary not to misunderstand the nature of the latter by thinking that it can have anything in common with the apparently similar efforts of the pure devotees. It is our duty to listen attentively to the criticism against worldly life from the lips of the devotees because they will not mislead nor misrepresent the Truth from malice. It is very risky to listen to similar criticisms against worldliness from the lips of an unbeliever because it is really a device of the deluding energy to betray novices into the hands of malicious cheats and hypocrites by dressing up untruth in the garb of Truth for misleading those who are ignorant by choice.

The charge of credulity is brought against the devotees by those critics to whom it is incredible that the transcendental can ever manifest itself to the senses of mortal men. The utmost that these critics affect to be prepared to concede on this point is that the spiritual is only negatively realisable. It is very easy to see through this ruse which really means that the spiritual life is not realisable at all. Such a view of which empiricists of every school are so enamoured, if pressed to its logical conclusion, is bound to render the service of God impossible in this world and this is really their object. The impersonalists and idealists really want to pursue their Godless activities in this world without let or hindrance. They are also at the same time shameless enough to claim that they are only anxious to serve God in a proper manner by (?) not doing

anything at all because nothing need be done ? And this attitude is set forth with an endless array of *petitio principii* arguments supplied by a spurious philosophy, as the only one that is consistent with a life of constructive activities. The idealist is the most rabid supporter of an unmixt sensual life as he would not brook the least interference with such life.

One of the favourite cries of the idealistic school is to keep religion separate from all other concerns of life lest it prove an obstacle in the way of the unfettered development of other sides of our nature. This departmental view of religion soon finds itself left high and dry with no function at all to be performed and is reduced to the pitiable shift of petty-bogging from other departments for obtaining a make believe of a function on which to exist at all. The other departments are, however, not slow to detect these nefarious efforts of encroachment on their lawful preserves and have been led to declare that there need be no separate department of religion at all now that with the progress of civilization (?) every department has got its own legs to stand upon. Religion is accordingly openly regarded as a defunct institution that has served its purpose but which can now only act as a clog on the wheel of progress if it be treated with veneration that was its due in the past, or even allowed to have a subordinate place in the scheme of the civilised life of to-day. Can there be a greater enemy of religion than the idealist ?

The Vaishnabas thus find it necessary in dealing with the people of this world to steer carefully between the Scylla of professed Atheism, Scepticism, Agnosticism backed by empiric philosophy on the one hand and the Charibdeys of pseudo-theism and its offshoots backed by dogmatic theology on the other. They have many sworn enemies and not a few false friends. They are accordingly extremely

distrustful of appearances. This caution exposes them to the charge of incredulity which is hurled against them by the pseudo-devotees. It exposes them to the charge of credulity from the opposite camp of Atheists and Idealists who want to do away with all worship. Those who suppose that the forms and ceremonies of religion are possessed of supernatural qualities which have no connection with life and which override and disarrange the laws of physical Nature, and under this mechanical belief set themselves to practise the forms in the same manner as the magician handles his wand, form the numerous but venerable body of pseudo-religionists. Their support or abuse of the advanced forms of religious practices and their reckless innovations on their own account with a view to perpetuate and multiply the opportunities of corruption and fanaticism have supplied the other schools who want to do away with all forms and practices with their most telling arguments against religious activity as such.

It will not be out of place to notice in this connection the Godless efforts of those so-called liberals who think that it is one's duty to tolerate indiscriminately every form of religious practice and opinion. The liberals appear to believe that one should practise the form of religion that seems to him to be true without minding what others may think or do. This would most effectively divorce religion from life. The devotee must live and act his religion. If he tolerates the opinion of another such toleration also must be practised with a view to serve the Truth. He cannot afford to be unmindful of untruth if by such conduct he is liable to fail in his duty towards Truth. Truth is a person who is full of activity. Truth by His nature refuses to live in the same house with untruth. Truth lives unto Him self far away from the realm of untruth not with the object of cultivating the friendship of the latter but of delivering

his slaves and victims from his deadly clutches. Those who really want to serve the Truth in this world can do so only by joining wholeheartedly in this campaign for the emancipation of the fallen souls under the lead of Truth by any and every means. Supreme skill and patience is necessary for succeeding in this difficult duty. It cannot certainly include a purpose to tolerate untruth except as a ruse for disturbing it more effectively. The Vaishnavas certainly take their stand on the Absolute Truth Who accommodates all dimensions. They want to establish the Kingdom of the knowledge that transcends the senses. This is possible only by the method of wholly discarding every method that falls short of the service of the Absolute. They have to wage a constant war for this purpose by profession and practice against the votaries of ignorance consisting of casuistical unbelievers and sects on the one hand and of pseudo religionists on the other, such warfare being in fact the only form of service of the Absolute available in this world. This does not mean that they have to be openly intolerant of other opinions. Their purpose is to persuade and not to compel, because there is no such thing as unwilling or mechanical service of the Absolute. If they have to criticize the ignorant opinions and practices of others or to openly denounce them they do so whenever the one or the other method helps the vindication of their position against the misrepresentations of their numerous active enemies, with the object of benefitting everyone including those enemies. They cherish no grudge against any one but desire the well being of all because they want every one to serve the Truth Whose service is wholly incompatible with the least desire for self-aggrandisement. *

The Vaishnavas believe unconditionally in the Absolute. They disbelieve unreservedly

every speculation on the plane of three dimensions because this latter is by its nature merely tentative, to be discarded sooner or later, while the Absolute holds eternally. They, therefore, condemn the credulity of those who believe that the equipments of three dimensions are true and will hold. They condemn no less the incredulity of those who do not believe in the actual appearance of the Absolute in this world in the shape of His devotees and their activities for the purpose of delivering all fallen souls from the state of ignorance. The Vaishnavas are credulous as regards the Absolute Truth Who is by His nature unchallengeable by the reason of the material mind. They are incredulous regarding the truth of the practices and speculations of this world concocted by the erring mind that are intended for the denial of the Absolute. They are accused as credulous by those who are themselves credulous in accepting without challenge the testimony of the senses for ascertaining the Truth. They appear as indefensibly credulous specially to those who deny omnipotence, form, quality, activity and personality to the Truth and who therefore think that it is not possible for Him or His servants to appear in this world at all. It is quite open to them to revise their estimate of the Vaishnavas and the nature of their activities in the light of what has been said above.

The demonstrations organised by the Viswa Vaishnav Raj Sabha as the central activity of the Exhibition that is being held at Sridham Mayapur will help to clear up in a practical manner the doubts and misconceptions of sincere seekers of the Truth by means of (1) Dolls showing some narratives or incidents, (2) Pictures and paintings, (3) Dramatic performances on the stage, and (4) Films and Lantern slides.

Doctrines of Sri Chaitanya

[III]

[BY PROF. NISHI KANTA SANYAL, M. A.]

The question that should naturally arise at this stage is, 'Is it possible for the fleshy ear to receive the transcendental sound?' To that the answer is in the affirmative; for the simple reason that the Absolute is self-communicative and requires no other co-operation for His appearance to the *per* consciousness of the individual soul than the latter's unconditional willing submission. Can He also communicate the willingness for such submission? He can, and as a matter of fact does, communicate by degrees the willingness for submission as the result of communion with Himself.

If we ask further, 'Why does not the Absolute appear to the other senses at first?' The answer is that He appears fully, or in other words to all the senses, by gradual stages. In the initial form He appears to the spiritual ear as transcendental sound. Thence He appears on the tongue, then to the eye, then to all the spiritual senses, then as a person engaged in various activities and lastly in actual active relationship with the perceiving soul.

He appears to the ear in order to give Himself away. If He is received by the ear He becomes our own and begins to connect Himself with us. He now begins to speak with our tongue. He then sees with our eye. And so on. Of all the organs of sense appertaining to the fleshy house in which the individual soul happens to be confined in this world it is the tongue alone that can communicate any information regarding anything and that also only to the ear. This nature of the tenement of clay coincides with the order of appearance of the Absolute to the spiritual senses.

In the spiritual realm the senses are not hampered in their activities by any disruptive limitations. But in approaching the Absolute with his present defective senses the material mind has no option but to follow a procedure that is in accordance with the special nature of the sense-organs of the physical body. The transcendental sound is declared by the Scriptures to be the form in which the Absolute makes His appearance to fettered souls.

The soul is then taught by the sound to serve the Absolute by his spiritual senses. The devotee is privileged to see, hear and touch the Absolute by his spiritual senses. In the Iron Age the Supreme Lord appears to mortals in the highest form of the holy Name on the tongue of His devotees. This is the special privilege of the Kali Age and the Divinely ordained spiritual method by which alone the Absolute may be realised. It is the best of all methods and the one to which all the other methods described in the Shastras should lead. But the other *shastric* methods are impracticable in the Iron Age which is too much given to materialistic speculations. In every Age the Absolute appears in this world as the spoken word which is recorded in the revealed scriptures. But access to the spoken word is obtained in every Age by methods which are also laid down for the Age in question by the Word Himself. The most potent of these methods, *viz.* that of taking the Name of the Lord, is enjoined by the scriptures as the dispensation of the present Age. It is not a new path but the only path, being identical with the Goal Himself. The differences between the dispensations for the respective ages are only external. They are all essentially the same. In this case the inner significance is everything. The form spiritual is not external nor optional being identical with the principle

underlying it, although to our limited understanding the different forms appear to be really different.

Our ear finds no apparent difference between the transcendental sound even when it actually makes its appearance and ordinary mundane sound. This is naturally so because the fleshy ear on its own initiative can recognise only mundane sound. The transcendental sound is appearing in this world without break or intermission but is imperceptible to the unsubmitive fleshy ear. It comes spontaneously within the ken of the spiritualised ear when it manifests itself on the tongue of *sadhus*, although the unsubmitive ear necessarily regards it as identical with ordinary sound. But if we seek with sincere faith the help of *sadhus* we are enabled by the grace of *sadhus* to realise the transcendental nature of the devotee and of everything that he does. Any relationship with a *sadhu* as *sadhu* tends to produce this result. Everyone of us is potentially a *sadhu* that is the exclusive spiritual servant of the Supreme Lord. There is only one conduct for everybody. That conduct is to be learnt from one who knows it. By any other conduct we reap only ignorance. That is the sterile and negative alternative. That is the terrible logical punishment of dogmatic atheism.

By behaving towards a *sadhu* in a friendly way one is enabled by such

connection to realise gradually the Absolute as well as his own distinctive position in the Absolute. This realisation revealing the imperative personal interest at stake inclines one to listen earnestly, that is with the view of actually carrying out the instructions of the devotee. This is the stage of sincere listening. Its substantive beginning is known as *diksha* (mistranslated as 'initiation') which means the whole of the above process leading to spiritual enlightenment and sinlessness. The apparently external 'ceremony' or formality, which is essential, consists in submitting to receive the holy Name and *mantra*, which are identical, in the form of the transcendental sound from the lips of the spiritual teacher.

The neophyte is responsible for the choice of the right spiritual preceptor. Everything else in the way of initiative rests with the preceptor, not only at the time of *diksha* but always. The act of willing submission to the *Sad-guru* (eternal superior) forms the first conscious experience and the eternal basis of the free spiritual life. The *Sad-guru* forms the eternal connecting link between the devotee and the Absolute. He is the sole support of his normal enlightened existence.

This enables us to obtain an idea of the real nature of the spiritual community. The spiritual community consists of the *Sad-guru* and his disciples.

It implies an unbroken succession of spiritual preceptors. It implies identity of the spiritual function obtained by submission to the *Sad-guru* with that revealed in the holy scriptures. The Word which reveals Himself in the scriptures possesses the power of communicating the knowledge of Himself only in the form of the transcendental sound appearing on the tongue of the *Sad-guru* to those who sincerely submit to receive Him from him. The scriptures are not automatically self-revealing. They are revealed by the devotees that is by the *Sad-guru* speaking through the devotees. True, the instructions which the devotees communicate are identical with those that are carefully and minutely recorded in the scriptures. But the Word appears in this world in His living and effective form as transcendental sound on the tongue of the *Sad-guru*. In the form of the written record the scripture is a sealed book to any except the devotee. The *Sad-guru* holds the key that admits the submissive disciple to the meaning of the scriptures by degrees. For this reason it is also impossible for one who does not want to realise the meaning of the scriptures by the method of willing and sincere submission to the *Sad-guru*, to understand that the instructions of the *guru* are identical with the written record of the scriptures. The *Sad-guru* alone can explain the shastras to sincere souls who submit to be enlightened.

It is only in this sense that the recorded word of the scriptures is the unconditional and only evidence of the Absolute available in this world. The evidence supplied by sensuous perception, inference, analogy and experience of past occurrences (historical evidence) are secondary and strictly subordinate to the evidence of the revealed scriptures.

The evidence of the scriptures are made accessible only by the grace of the *Sad-guru* and within the spiritual community formed by his disciples in the process of carrying out his instructions. The scriptural evidence in an un-alloyed form has been thus preserved in the Brahma community. There exist four truly spiritual communities in this Kali Age of which the Brahma community, named after its founder, is one. The Brahma community was recognised by Sri Chaitanya who received His *diksha* from the *acharya* of this community.

But Sri Chaitanya did not wholly accept the view of any of the four schools. He gave to the world His original theory of inconceivable simultaneous distinction and non-distinction as the relation between the individual soul and Sri Krishna, the Absolute Personality. Sri Chaitanya thereby perfected the philosophy and practice of Vaishnavism reconciling all differences that had up till then divided the four traditional schools. The philosophical

system and practice of Sri Chaitanya which have produced quite a host of exponents occupying positions of admitted eminence as scholars and devotees, offer the most comprehensive, as well as rationalistic, treatment of the entire body of the scriptural literature of this country and by implication also of every other part of the world.

Sri Chaitanya accepted as the basis of His system the holy eternal Form, consisting of the principles of existence, cognition and joy, of the concrete absolute Personal Godhead, Sri Krishna. The system of Sri Madhvacharya lays special emphasis on the holy Form of Sri Krishna. It is this consideration which led Sri Chaitanya to prefer the Madhva School and acknowledge it as the basis of His own system. In as much as the Absolute by His very nature happens to be universal and indivisible Thakur Bhaktivinode in expounding the principles of the Madhva-Gaudiya system, embodying the teachings and practice of Sri Chaitanya and His associates, has been led by sheer logical necessity to make the significant prediction that in the near future all theistic schools will merge in the Brahma Sampradaya by accepting Sri Chaitanya's exposition of the philosophy and practice of the eternal and universal function of the pure individual soul.

(To be Continued)

Sree Sree Chaitanya Bhagabat

(Continued from P. 119, Nov. 1929.)

CHAPTER XVI.

Summary :—In this chapter are described in course of the narration of the greatness of Thakur Haridas the then unspiritual condition of Nabadwip, the meeting of Haridas with Advaitacharya, the charge of the Kazi against Haridas, infliction of severe beating on Haridas at twenty-two market-places and other kinds of persecution of him, the amazement of the Moslem ruler on beholding the manifestation of the transcendental powers of Haridas and promulgation of orders permitting him to perform the *samkirtan* of Krishna without let or hindrance. Haridas's spiritual practice of taking the Name three lakhs of times during his residence in a cave at Fulia, the narrative of the great Serpent infesting the Cave, the attempt of the hypocritical Brahman to imitate Haridas, the miserable fate of the unworthy Brahman of the village of Harinadi who offended against Vaishnabas and opposed the loud chanting of *kirtan*, and other matters.

The whole country was devoid of spiritual interest at the time when the Supreme Lord was enacting the *lila* of leading the life of a House-holder and Professor. All persons appeared to be wholly engrossed with the pursuit of trifles. This prevailing worldliness was fully shared by those who studied and taught even Gita and Bhagabat. They also had no regard for the *samkirtan* of Krishna Who gathers in Himself the significance of all the Shastras and is the very life of His youthful bride, the goddess of learning. A very few pure devotees who used to assemble in secret for the joint chanting of the Name of Krishna had by such conduct rendered themselves the objects of universal ridicule, condemnation and persecution. The devotees vainly looked for a single sympathiser to whom they could lay bare the thoughts of their minds. It was at this juncture that Thakur Haridas arrived at Nadia.

Haridas manifested the *lila* of his birth in the village of Budhan. By this grace the *kirtan* was promulgated in those parts. Under the guise of a desire to dwell on the bank of the Ganges he moved first of all to Fulia and from there to Santipur where he gave himself up to chanting the *Kirtan* of Krishna in the company of Advaitacharya. Haridas was mad after the *Kirtan* of Krishna's Name and love and was more than any person, free from the least inclination for things other than Krishna. The community of the Brahmans of Fulia, noticing the genuine, unadulterated, spiritual perturbations of Haridas, began to evince a great regard for him. At this time the Kazi of that place, a great sinner, accused him before the Governor of the District charging Haridas with the crime of spreading the Name of the God of the Hindus by his teaching and practice, although himself born in a Yavana family.

On the appearance of men despatched by the authorities to seize and convey Haridas to the presence of the Governor, Haridas fearlessly accompanied them to his court. All persons who were then in jail under orders of the Governor imagining that by obtaining the sight of Haridas they would be freed from their captivity, persuaded their keepers by entreaties to permit them to have a view of Thakur Haridas. On finding the captives who were anxiously looking for him Thakur Haridas told them that freedom from worldly pursuit which happened to be their condition then, was favourable for serving Hari. He exhorted them to serve Krishna at all places and in all circumstances which is the duty and freedom of the soul.

When the Musalman ruler asked Haridas the reason for his acceptance of the faith of the Hindus the Thakur said that the Supreme Lord of them all is the one indivisible Truth. Being seated in the hearts of individual souls as the directing Ruler He employs all to engage in various activities as empowered performers of those activities. When the Moslem ruler at the request of the great sinner, the Kazi, insisted that Haridas must revert to the creed in which he was born, Thakur Haridas said that if his body was cut to pieces limb by limb and his life left his body he would never under any circumstances give up the *Samkirtan* of Hari the only function of all souls. Then by orders of the Kazi the ruffians most cruelly beat Haridas at twenty-two market-places. The followers of the Muhammadan ruler were astounded that life did not leave him nor did his sacred person manifest any sign of pain. In the bliss of constant chant of the Name Haridas, like Prahlad, experienced no sorrow. On the contrary, apprehensive of the dire consequences of the terrible offence committed by those wicked, ill-fated persons who beat him, for thus persecuting a Vaishnava, Haridas was filled with anguish on their account and was all the time praying to God for His pardon for those evil doers.

Coming to learn from themselves that the ruffians in the employ of the Moslem ruler would be severely punished if they failed to kill him Thakur Haridas wrapt in the bliss of meditation, relieved them of this anxiety by appearing to their view as one dead. Lest any good should accrue to Haridas after death if he was permitted the rite of burial the Kazi ordered his body to be flung into the water of the Ganges. But the Lord who keeps the world in its place being Himself in the body of Haridas they failed to move him an inch by their combined efforts. Haridas then returned to the state of external consciousness and was hailed by the astounded Yavanas as a great saint (Pir). The Moslem ruler did obeisance to him with joined palms and prayed for forgiveness for his offences, expatiating on the greatness of Haridas. He permitted Thakur Haridas to go about freely in his territories chanting the Name of Hari in any manner that he liked.

The Brahmans of Falia were highly delighted having Thakur Haridas in their midst once again. Haridas humbly said that by his good luck he had been lightly punished for committing the grave offence of listening to aspersions against Vishnu. Haridas continued to take three lakhs of the holy Name in his cell every day. Inside the same cave also dwelt a great fiercely poisonous serpent. No one could stay long in the cave due to the burning sensation produced by its virulent poison. All experienced this in oleable sensation. Healers from snake bite recognizing the presence of the great serpent begged Haridas to quit the cell. As Thakur Haridas was prevailed upon to leave the cell on the day following by the request of all the healers, the snake itself came out of its hole on the approach of evening on the same day and moved away to another place.

Another day a snake-charmer was performing at the house of a wealthy person the Kirtan of the glories of Krishna's deeds in the lake of the serpent Kaliya. On hearing of the greatness of Krishna Thakur, Haridas went on his way and all the divine spiritual perturbations at once appeared on his transcendental person. All the by-standers took the dust of his feet and began to rub the same all over their bodies, considering this the wretch of a Brahman in the hope of winning even greater honour than Haridas began to exhibit all sorts of unnatural moods. The snake-charmer understanding the hypocrisy of the theatrical acts of the Brahman gave him a sound codgelling and forced the hypocritical Brahman to flee from that place. The snake-charmer then explained to the satisfaction of the assembled people the genuineness of the spiritual manifestation of Thakur Haridas and the hypocrisy of the worthless Brahman.

At this period all the atheists opposed the loud chanting of Kirtan and speculated among themselves, as its probable result, the disturbance of the peace of the world, the appearance of famine and other calamities. At the village of Harinadi a Brahman having given vent to his mental conceptions against the loud chanting of Hari Kirtan, Thakur Haridas vindicated the superiority of loud chanting of Kirtan and its quality of destroying the evils of the world, by means of arguments from the shastras. Disbelieving the scriptural evidence and goaded by caste prejudices against Haridas that rutilant Brahman proposed that Haridas should promise to have his nose and ears cut off if he failed to establish the truth of his contentions. In the sequel the nose and ears of that bad Brahman fell off within a few days due to an attack of small pox. Haridas moved to Nabadwip desirous of obtaining the companionship of Advaita and other pure devotees.

(To be Continued)

OURSELVES

The Indian Daily Telegraph of 12th November 1929.

PHILOSOPHY OF BHAKTI.

(A lecture in the Lucknow University.)

THE Public of Lucknow must be thankful to Dr. M. B. Cameron, the Vice Chancellor, and Mr. S. D. Smith, the Principal of the Canning College for very kindly arranging a lecture on the "Philosophy of Bhakti" for the benefit

of the University Students and educationists, in the University Hall at 3 P. M. on the evening of the 8th inst. The lecture was delivered by Tridandiswami B. H. Ban Maharaj, a humble disciple of Paramahansa Parmananda.

charyya Srimad Bhakti Siddhanta Sarasvati Goswami Maharaj, the Acharyya of the Gaudiya Math of Calcutta. Swami Ban is not altogether a new figure in this part of the country. His activities as an able and powerful preacher of the Gaudiya Mission for carrying to every door far and wide the message of Sri Sri Chaitanya Mahaprabhu, viz., the "Nam and Prem" of Krishna (i. e. the singing of the Holy Name of the transcendental personal Godhead and loving service of the Supreme Lord), during the last few years throughout Northern and Western India are well known to the public and have drawn sympathy and admiration from notable personages like the Hon'ble Mr. Lambert, L. C. S., the Hon'ble Kumar Mahijit Singh of Kapurthala, the Minister of Agriculture, U. P., the Hon'ble Justices Gokarnath Misra (Late) and Bisweswar Nath, and many others, all of whom regard the Gaudiya Mission as 'perfectly Holy' and hold it in high esteem.

Dr. N. Sen Gupta M. A., (Harvard) Professor of Philosophy of the Lucknow University, was in the chair and there were present from outside the University, Prof. J. M. Ghose M. A., B. L., of the A. M. College, Bengal, Pandit Sundarananda Vidyalinode, B.A., Editor of the Gaudiya, Brahmachary Kirtanacharya, Babu Sakni Charan Roy a merchant of Calcutta, and some other persons. Dr. Sen introduced Swamiji

to the audience in a few words. Swamiji then delivered the lecture with his usual eloquence. He first began explaining the word "Bhakti" which is not generally understood in this part of the country. He said Pure Bhakti or unalloyed devotion is far above, and not to be confounded with, emotionality which is the popular notion of devotion. Bhakti is the natural function of the soul, as opposed to any physical and mental activity. It is but the attraction eternally existing between the Over-soul and all individual souls; it is the natural tie of love between Krishna, the transcendental personal Godhead and all Jivas. His creatures and servants. Krishna, the only Master, is always attracting all creatures towards Him. But this attraction is not understood and felt unless and until one has completely divested himself of all mundane experiences, and accepts in good faith the experiences of the transcendental kingdom from an experienced person, the Acharyya. For Bhakti appertains to pure souls only and is purely a matter of spiritual plane. Hence empiricism is of no avail in the path and practice of Bhakti. The knowledge of this spiritual kingdom and order of things is mercifully sent down through the chain of Acharyyas who are but devoted servants and associated counterparts of Lord Krishna, and it is this tradition that is only helpful in approaching and

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अध्यक्ष—श्रीयोगेशचन्द्र घोष, एम्. ए. एफ्. सी. एस् (लण्डन)

यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारा दामके अनुसार काम लिये जाय तो रोग चाहे जैसा हो फयदा अवश्य पहुँचेगा। हमारे औषधालयका बड़ा सूचीपत्र मङ्गा कर पढ़िये।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ ६०

मकरध्वज—शास्त्रोक्त रीतिसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है; सर्वरोगनाशक अद्भुत औषधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खाँसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारा है। सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है। मूल्य १ सेरका ३ ६०।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी—धातुदुर्बलता, शुक्रहीनता, स्वप्नदोष, नर्पसक इन सबोंके लिये अत्यन्त लाभदायक है। धातुदुर्बलता, नर्पसकता, स्वप्नदोष, बुद्धिमा, श्रमयोग्यता, बहुमुखी बर्तनजो, उन्माद इत्यादि रोग नष्ट हो जाते हैं। मूल्य १ सेरके दाम १ ६ ६०।

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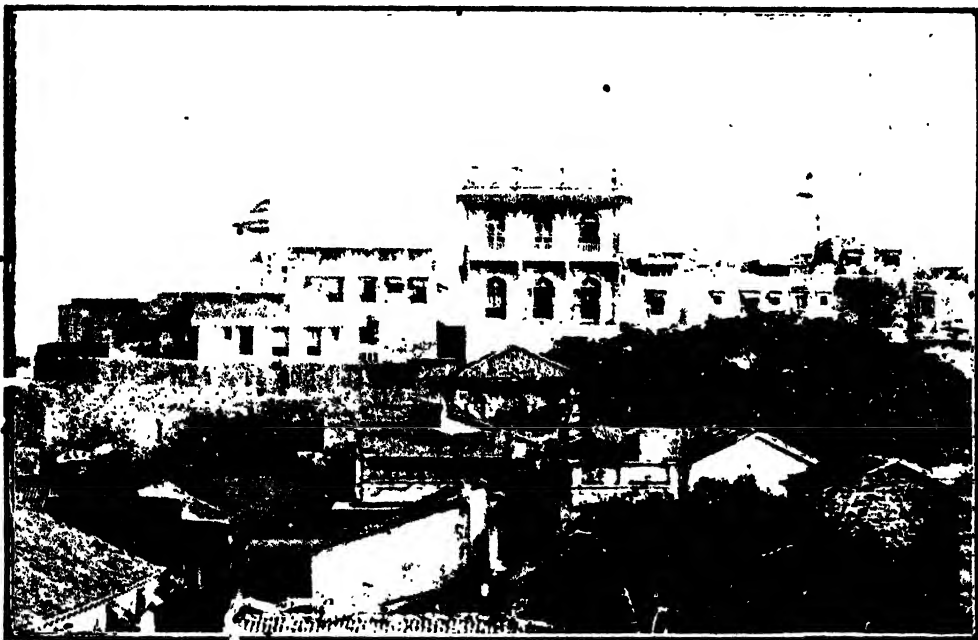
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GOSWAMI MAHARAJ

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SREDDHAM MAYAPUR

A view of Pallaldighi, Exhibition Grounds & Sri Chaitanya Math

THE HARMONIST

OR

SREE SAJJANATOSHANI

VOL. XXVII

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NO. 8

Sreedham Mayapur Exhibition

PREPARATIONS are being rapidly pushed forward for the All-India theistic Exhibition that the Visva Vaishnava Raj Sabha proposes to hold at Sreedham Mayapur, the holy Birth-place of Lord Sri Chaitanya.

The detailed prospectus of the Exhibition which has already appeared in a previous issue of the Journal is well worth our most careful perusal. It is a unique document that appears to possess a permanent interest for all thoughtful persons in every part of the world and for all time. It is, however, almost an irony of fate for humanity that the greatest spiritual events always happen to pass almost unnoticed by contemporaries. Dr. Srinivasa

advertising energy on the part of those who are properly informed regarding the exceptional nature of the event happening in their time. But people at large as a rule show a singular inaptitude for being impressed by those appeals.

It is possible to interest the leading minds about great worldly movements even at their initial stages. But even this modest measure of advertising success cannot be secured for any of the events manifesting themselves on the spiritual plane.

There is another feature of spiritual events which also deserves our most serious consideration. The true character of spiritual events is never recognised

at any time by the generality of the people. The historical accounts of spiritual occurrences from the pens of the devotees are systematically replaced by the matter-of-fact narratives of writers who can catch the ears of worldly people by adjusting the original account to popular tastes and standards of value. The lay historians of spiritual movements can, therefore, afford with impunity to steer clear of any spiritual admissions that may be chargeable with the unpardonable crime of being a concession to the opinions of self-realised souls.

It must have puzzled all unprejudiced readers of the New Testament that the propaganda carried on by the immediate followers of Christ should systematically cry down the pretensions Greek scholarship which at that period represented the highest land-mark of empiric knowledge. It is no less a puzzle how the Reformation movement in Europe which stood for the teaching of Christ in its pure or historically earliest form could go back full fourteen centuries in order to court the alliance of the very learning that had been denounced in no uncertain terms by the first apostles of the religion.

The profoundest scholars and the most practical persons run an equal risk with fools and dreamers to completely misunderstand the nature of a spiritual occurrence. The same must also be true of Sreedham Mayapur.

Exhibition if it happens to be a really spiritual event. If it be allowed to pass wholly unnoticed by all the journals of the world its spiritual nature will not be disproved thereby. But those who will be enabled to recognize its significance will only deserve to be congratulated on their rare good fortune.

The official organ of the movement, the Harmonist, is placed in a very delicate position in regard to the task of advertising the cause in as much as such performance lends itself to be easily misrepresented by dishonest critics as shamelessness and self-praise. Religion is tacitly assumed by even respectable persons as a matter that requires no special advertisement. For the same reason it is supposed to be a mark of good taste to abstain from taking any active part in religious controversy.

The number of those who believe with the historian Hallam that religious differences have a tendency of multiplying by conferences to produce agreement is very considerable. It is supposed to be the inalienable and invaluable birth-right of everyone to have his own particular views on religion against which no one should have any objection. In these circumstances it is almost hopeless to expect an unprejudiced hearing for Truth. Who cannot be different in the case of different persons.

Nevertheless we venture to invite all persons irrespective of caste, creed or colour to visit Sreedham Mayapur Exhibition which is being organised by sincere souls for propagating the religion of unalloyed devotion to God.

It is the object of the organisers to arrange demonstrations to illustrate the principle as well as the practice of the religion of amorous devotion. It is the highest form of service of God to which every other form is intended by the Scriptures to lead. All religions and scriptures should be able to find in it the natural consummation of their highest aspirations.

The view that there are diverse paths to the goal of religion is far from being an axiomatic truth. God can be best served by the only method of super-sensuous amorous devotion. Every other method is acceptable to God in the measure that it happens to be a striving for the attainment of the only method.

Godhead is a person with spiritual senses. His will is its own fulfilment. He is full of activity. His activity if properly realised appears as an expression of the most exquisite form of perfectly pure natural amorous love of the ideal Lover towards the best beloved mistress. This view of the activity of God is realisable by every pure soul whose natural function it is to serve the Lord with the most intense transcendental amorous love as of a mistress towards her Lover.

Any service of the Lord that falls short of amorous love is necessarily incomplete and, if at all genuine, should tend to expand into the latter. Any service that is lacking in this expansive quality is unacceptable to God and becomes a thing of this world.

It is not possible for a person who is subject to the lusts of the flesh to realise the nature of spiritual amour. The least desire for sensuous pleasure is wholly incompatible with spiritual living. But spiritual living is not, therefore, devoid of pleasure. On the contrary it is the un-spiritual state that is wholly miserable. The spiritual life is truly and fully happy. The happiness attainable in this world is transitory and is only a degree and variety of unhappiness masked in the deceptive form of happiness for enhancing our miseries. Spiritual happiness is real and free from all unwholesomeness. On the realisation of spiritual existence the worldly life necessarily loses all its charm.

But the spiritual life is one that is full of real activities. The activities on the mundane plane are unreal, unintelligible, limited in their scope, full of long intervals of purposeless idleness, and productive of misery. Worldly activity is the perverted, unwholesome shadow of spiritual activity. The soul has nothing to do with the former and everything to do with the latter.

As activities on the physical plane are by their nature unprofitable they have to be got rid of by all persons who desire to live a useful life. The conduct of a person who leads a really useful life is liable to be misunderstood and misrepresented. The Exhibition aims at imparting to all sincere enquirers a real insight into the spiritual life which alone really matters.

Truth is apt to be confounded with the concoctions of the human brain. The Scriptures maintain that the Truth is incomprehensible to the intellect of man. They declare that it is not possible to make a person free from ignorance by any system of education, because every animate being is essentially unique in his nature. Everyone of us is endowed with a perfectly free will. It is only if a person is himself willing to learn a subject that it is possible to teach it to him. If the teacher imagines that a pupil's disposition can be moulded into any shape at his sweet will he should soon be undeceived by actual results. It is only an inexperienced or foolish teacher who will ever agree to undertake to guarantee in advance the success of his pupil. The future is, and is bound to remain, always unique and, therefore, uncertain.

The spiritual state is absolutely free from ignorance. There is no necessity for ignorance. On the spiritual plane there are no barriers to communication. There the thing communicates itself.

The soul possesses boundless receptive power. She is endowed with an infinity of senses free from all defects. The pure souls are eternally, incessantly engaged in serving the Real Truth in endless ways.

The fallen state is the negation of all these. The problem for the spiritual teacher is to kindle in the fallen soul an effective hankering for the attainment of the spiritual state.

This is the common end of all the great religions. All of them propose a system of novitiate through which such a soul is required to pass in order to attain to the condition of pure spiritual existence. The methods are also necessarily spiritual. By means of ignorance freedom from ignorance cannot be obtained. It is, therefore, certain that the person who has not served his proper term of novitiate under a spiritual teacher must necessarily fail utterly to understand the nature and methods of spiritual training.

But it is for the same reason impossible for ignorant persons to find the true spiritual teacher. This provides the golden opportunity for quacks and rascals to exploit the credulity of ignorant persons, that is practically of everyone at all inclined to undergo spiritual pupillage.

A bad spiritual teacher is a contradiction in terms. A bad spiritual teacher is worse than useless because of the Scriptures. The Scriptures supply

the details of the only authentic system of spiritual training. A bad spiritual teacher who is necessarily *perfectly* ignorant of the real meaning of the nature of spiritual training is sure to misapply it and thereby aggravate the ignorance of his pupil. This is the greatest danger that can ever befall a soul.

The Exhibition at Sreedham Mayapur is being organised to offer a concrete demonstration of the real method of spiritual training and the ordinary dangers that are apt to overtake the unwary novice on the path of spiritual endeavour. The subject cannot be learnt from books and reports. The spiritual teacher is essential. Living Truth can be learnt only from the living source who is no other than the spiritual teacher himself. So it is necessary for everyone to attend the Exhibition in person in order to be enabled to learn from the lips of pure devotees who are the organisers of the Exhibition the real meaning of the mysteries of existence.

Those who come with faith in the Absolute are promised by the Scriptures freedom from the thralldom of ignorance if they submit to learn the Truth with unreserved humility at the feet of the real teacher of the Truth. Personal attendance is absolutely necessary. The Truth appears in the form of the transcendental sound on the lips of the spiritual teacher who is no other,

than the eternal servant of the Truth. Truth is a living Person and may be properly approached only by a sincere disposition to serve Him without any reservation. Everything of this world tends to hold its victim from approaching the Truth with perfect humility. The vanities of caste, creed, country, colour, social position, sex, learning, wealth, always counsel us to keep aloof from the Truth in order to serve them. It is necessary to beware of the devices that are adopted by the corrupt mind to dissuade our souls from attending to the call of the Truth before we reject the same with a light heart.

Many will assuredly respond to the call and attend the Exhibition. But unless one comes with a sincere mind free from all prejudices, that is to say from all bias in favour of all experience gained by means of the blundering senses, he is not likely to listen to the message of the Absolute for the purpose of receiving, and not refusing to receive, the real Truth, Who is the Master to be eternally served if and when He chooses to manifest Himself to us out of His causeless mercy. Those who pride themselves on their rationality should be prepared to admit the necessity of grace for real enlightenment. The grace of God is undoubtedly present everywhere but graceless condition is also Divinely permitted. The graceless state need not be irrationally confounded with the

state of grace. Grace does not mean abdication of power on the part of the Gracious Lord. Grace is always the adjunct of Divine power. The grace of God lays down the condition of redemption from the graceless condition by the method of perfectly rational, absolute submission to Divine power. Such submission is faintly conceivable by the limited mind as exclusive and loving

service of the Truth by the perfect reason of the soul in the state of grace. It is actually realisable as the personal service rendered by the mind purified and enlightened by the grace of the spiritual teacher, which is identical with the mercy of God Himself. The unenlightened mind cannot conceive of the spiritual personality, that is the real nature, of the Absolute and His eternal servants.



Defensive Bulwarks Against Aspersions-

2. THAT VAISHNAVAS ARE LESS INTELLIGENT, EFFICIENT, LEARNED AND TACTFUL

THE Vaishnavas display the utmost tactfulness in their dealings with this world. They can be mistaken as tactless only by those who have not given the subject their close attention. In fact the Vaishnavas are so tactful that it is never possible to understand the full import of their activities. The scriptures declare that the Supreme Lord Sri Krishna serves everybody in exactly the same way in which He is served by oneself. The Vaishnava possesses this tact of Sri Krishna. He is the servant of Sri Krishna and serves only Him in all his activities. He has to do so at all time and under all circumstances. But in this world he has always to deal with persons who are not at all disposed to serve Sri Krishna. Every fallen soul wants only to serve himself, or, in other words, to enjoy all facilities that are available in this world for the satisfaction

of himself. The fulfilment of this purpose is not mercifully permitted by Sri Krishna because such a consummation would be completely destructive of the specific existence of the person as a self-conscious individual. But as long as the selfish disposition predominates the fallen soul wants to do nothing that is not in his judgment conducive to the suicidal goal that he has in view. Sri Krishna has to deal tactfully with this recalcitrant subject with the object of correcting his aberrations without depriving him of his freedom of will. The work is entrusted by the Lord to His deluding energy who supplies the fallen soul with the wild-goose-chase occupations of this world. Under her able management the individual soul is convinced that the arrangements of this world are perfectly suited for the realisation of his selfish ideal by means of activities.

in keeping with this noble purpose, devised by his own clever brain. In fact the deluding power of Sri Krishna promises the fallen soul the undisputed mastery over the universe. This promise is always dangled by the Enchantress before her victim who is offered every form of enjoyment that his paltry intelligence can conceive in the shape of rewards of his cunningly devised activities for surmounting an endless series of obstacles that are placed in the way of his enjoyments. The fallen soul, however, discovers the worthlessness of worldly facilities on attaining the object of quest. His judgment is, however, always ready with arguments in justification of his activities and suggesting modifications therein for avoiding any mistakes in future.

- We thus see that the judgment as well as the inclination of the fallen soul are fully mastered by the deluding energy of Sri Krishna. But the victim of the deluding energy suspects neither actual nor possible deception at the hands of the deluding energy. He congratulates himself on his tactfulness which enables him to use alike his success and failure for the fulfilment of his purpose. He supposes his failures and his successes as equally helpful to him. In this ideal state all failure is cheerfully borne under the expectation of a grand final success.

- But when we try to analyse the cause of this self-gratulation that ever accompanies the rake's progress of the fallen soul we discover that it is wholly due to his initial misconception regarding the nature of the goal and its necessity for himself. The fallen soul supposes himself to be a bundle of passing whims and caprices and the goal as an ever-changing gratification of transitory desires. His tactfulness consists in his obstinate capacity of refusing to be disillusioned by his perpetual and inevitable disappointments. He supposes that it is his prerogative to be constantly

disappointed and to be the plaything of passions and prejudices. His tactfulness consists in persevering in his attempt to extract an occasional sip of questionable happiness from a formidable conjunction of the most unpromising circumstances and discovering on attainment of such modest success that it is never worth the trouble. The tact of the fallen soul thus plays into the hands of the deluding energy of God and helps to perpetuate his ignorance and misery which are the necessary consequences of his aversion to Truth.

It is no wonder that a person who prides himself on the possession of this kind of tactfulness should congratulate himself on his own better luck when he detects the absence of the qualification in another. The Vaishnava is truly tactful as he alone can clearly realise the mercy and wisdom of delusions provided by Sri Krishna for mystifying the ignorant and selfish in the above manner. True tactfulness implies a clear knowledge of one's own capacities, of the goal of one's activities and of the nature of those with whom one has to deal. The worldling really possesses none of these requisities. The Vaishnavas have analysed the present existence of men and other animated beings who pass by the name of sentient objects. This is also apparently the goal of the intellectual efforts of man. But it is a goal which has ever remained unrealised by the intellectualists who are never tired of extolling the efficacy of their method in and out of season. The intellectualists regard themselves as the sole possessors of intelligence. They affect to disbelieve any method that does not allow the place of honour to the brain.

Those who are enamoured of the intellectual method are liable to forget that the direction of the intellectual activities of the mind requires to be carefully settled before any good result is expected from such effort. Intellectual effort may not be always elevating to a man as a

matter of course. The intellectual expedition of the mind can as well degrade a man by means of his mundane affinities. Intelligence can be easily exerted in the wrong cause. People in this world are ordinarily employed in procuring the necessities (?) of an enjoyable earthly existence (?) by the intellectual powers of their mind. If this does not happen to be the goal proper for such activity much harm results to a person by this pursuit of an improper course.

As soon as a person consciously experiences his intellectual awakening in this world he finds an occupation for his intellect ready-made to his hand by the cumulative exertions of the intellectualists of all past generations. He is presented with the current mode of such activities. The fashion of the Age is supposed by his well-wishers to have a preferential claim to his allegiance. He is thus as it were huddled into the conventional position by those who imagine quite gratuitously that they have been benefitted by the method which they are so anxious to provide for their protégé.

At any rate there appears to be a consensus of opinion that the rudimentary parts of the established system which is devised to furnish the mind with materials for expediting the acquisition of a standard occupation for the intellect are indispensable and irrespective of the goal towards which it may be actually directed. For example the educators of the young seem to have no doubt that the knowledge of reading, writing and arithmetic is indispensable and always necessarily beneficial for the learner. It is taken for granted that reading, writing and arithmetic must form the basis of all knowledge. What if they happen to be really fetters to shackle the intellect and prevent it from functioning freely and in its natural or proper manner? There is nothing to assure us against such a contingency.

The empiric system of education can be justified only if it could be clearly established

that the empiric methods have enabled us to make any appreciable approach towards the attainment of the truth which is professed to be the goal. The whole world is confident that we are necessarily and progressively moving, nay, are also bound to move, towards the truth. It is emphatically claimed that we are the wisest generation of the world as we have the advantage of the acquisitions of all former generations in addition to those made by ourselves. But may not all these acquisitions be as but dust and ashes to the soul? May we not have been banked of the Truth by this very useless and harmful pursuit of a radically wrong ideal of knowledge and progress?

To this the optimist will say, 'No' on the ground that material facilities are being progressively accumulated in course of time almost as a matter of course. It is opined that as God is merciful His dispensation is bound to be on the whole for our good even if we may not understand it. It is argued that this mundane world cannot go very wrong for any length of time without being set right by the reaction of forces evoked by its very aberrations, this self-corrective principle having been provided by the mercy of Providence Himself. But all this would be an avoidance of the question rather than an answer of it.

We find that we are being propelled from position to position by an irresistible force almost mechanically that provides everything apparently, partly at any rate, as the result of our endeavours. But we have no assurance that this swift progress through a succession of changing scenes is also a movement towards the Truth. We seem to be part and parcel of this world-movement, but completely at the mercy of it. We don't know when this world began to exist nor when if ever it will have an end. Our knowledge is a gift of the world. It seems capriciously enough to allow us peeps into its nature which are however, always

imperfect and deceptive. Can this be correctly described as a beneficent and self-corrective arrangement by providence for leading us to Truth?

This seems so unlikely to our actual experience. In the first place there is the question of ourselves as individuals. The race seems to survive but the individual to die. If I am overtaken by death in the midst of my progress towards Truth, is not all my acquisitions lost to me as an individual? Even if I believe in re-birth the case is not thereby materially altered. Does any generation accept and build on the acquisitions of the past? It would be nearer the truth to say that no generation goes by any fixed custom in this matter. It retains and rejects whatever it likes. It has almost always to reform what it retains. So it would be quite as true to hold that we benefit by our past acquisitions as that we are hampered and misled by them.

Even if it be allowed that we are on the whole benefitted by the past experience of the race as it in any case tends to produce an enlarged vision we are at once confronted by the stiffest of objections viz. that the wisdom is wholly of a negative character. Is it the fate of the race to remain ever without access to the positive Truth?

What really has been the gain of the cumulative activities of the race in terms of the object of their endeavour? The object of all empiric endeavours is to ameliorate the predicament of natural objects. But those objects have persistently refused to change their nature. Those objects are related to us in a temporary and painful way. This situation is regarded by us as undesirable and is also considered as capable of being improved. We imagine that the proper occupation for our intellect is to embark on activities that will bring about the desired change. It is, in other words, hoped

that the temporary and painful relationship will be changed by means of our intellectual activity into a permanent and blissful one. This is the dream of all empiricists that is of all those who have faith in the past achievements of the race as a basis on which to build for further progress in this direction.

But the Vaishnava says that these futile efforts so elaborately directed towards ameliorating the predicament of natural objects are themselves the fetters that prevent our understanding from realising the Truth. Who may be accommodated by our minds if the investigating habit can shake off completely the lure of selfish enjoyment that embarks it on these useless attempts.

It is devotion to the fetish of sensuous ease that blinds our intelligence to the Absolute Truth and leads it on the quest of the wild goose. But this is not all. Devotion to a sensuous life is the logical result of aversion to Truth or the Godhead. It is quickly punished by the degradation and ignorance of the soul suffered by him in this world. Persistence in such quest is only a symptom of the real disease which is nothing less than a wilful preference of ignorance and misery to spite the Truth. This active opposition to Truth has its nemesis in this worldly sojourn.

But those who go against the Truth do not remain inactive but begin an active campaign against the powers of Good. They set up rival gods as the objects of their worship in place of the One. They set up a rival standard of truth in opposition to Reality. They are permitted to do all this to save them from utter annihilation against a possible day of redemption when they may be tired of their senseless crimes and become sincerely repentant for their unnatural folly against themselves to spite the source of all good.

There is no doubt much in this mad orgy that represents the most shameless transgression of the principles of tact, intelligence, efficiency, learning, in fact of every good quality of a positive kind. The degraded soul who gloats over his pitiful achievements is never tired of praising these perverted tendencies, by condemning everything that bears even the most distant resemblance to the Good and the True.

The worldlings are always mightily busy in the assiduous practice of these enviable qualities by whose means they profess to hope one day to be able to establish the 'Kingdom of God' on this very Earth ?

They are permitted by the deluding power more than enough scope that is perfectly congenial to their taste, to be busy about. They find themselves surrounded by dangers, difficulties, wants, ignorance, vice and every form of evil. All this is purely concoctional and conventional. They are the dire children born of their wilful wickedness and folly to serve as an unnatural excuse for themselves to continue to be wicked and foolish for the purpose of carrying on their rebellion against the Truth.

It is no doubt a most gruesome picture of the achievements and efforts of civilized humanity. It is hardly possible to conceive of an attitude that is more pessimistic in regard to this world than the above. It is easy enough to condemn the follies and vices of humanity and also to sneer at the unsuccessful attempts for the amelioration of the hard lot of humanity that has its origin in a sense of profound pity for the fallen state of man. But is not such pessimism itself a worse form of wickedness than even what it seeks to condemn ?

This is the constructive defence of atheism. It points to the sterility of achievements on the other side. It is true to the extent that there undoubtedly exists a most wicked form of sterile pessimism which wants to do nothing on the hypocritical pretext of there being nothing

worthy to be done but really in order to live a life of idleness at the expense of those whose wickedness it affects to denounce and as the reward of performing this duty of denouncing those whom they want to exploit thereby. In the realm of the delusive energy the bad things go in pairs. Bad optimism is matched by bad pessimism and it is difficult to say which of them is a shade worse than the other.

The pessimism represented by the attitude of the Vaishnavas in regard to the use that is made of the things of this world by our perverted judgment is not the outcome of unsympathetic and hypocritical greed, idleness and malice. The Vaishnavas are opposed to the activities of worldly people on the ground that the people of this world are not really active but only deceive themselves by a show of activity.

Those who are under the thralldom of the gross senses find themselves necessarily reduced to a short sighted mentality which is disposed to be content with only such activities as seem to promise a temporary respite from the most pressing wants and difficulties which seem to interfere with its ease. Any form of activity that has for its object the attainment of a life of ease and comfort is only a dangerous and hypocritical form of idleness and as such stands self-condemned. Vaishnavas are free from the fetters of gross senses that induce such short-sighted mentality and never commit themselves to attempts prompted by idleness, for extorting an apparently 'happy phase for their own distorted use by manipulation of natural objects in a tactless way. It is this perverted, seemingly spontaneous, enjoying spirit which is liable to misguide the true tactfulness of an unalloyed soul. Such misguided habit is due to the passionate, exclusive desire for external, adventitious objects.

The direction that has been given to civilization by the tactless use of the intellect by fallen souls under the demoralising and

enervating influence of their proneness to material, transitory enjoyments, is responsible for all the ignorance and misery of this world. This misdirection requires to be rectified if we are really anxious to regain our natural condition of perfect existence which can alone ensure real scope for the exercise of all good qualities in the rational way. The goal of human activities is not located in the realm of matter. A worldly goal can never supply the requirements of individual or communal well-being on a permanent or true basis.

The achievements of this misdirected civilization need not be credited to the account of our perverted mentality. It is necessary to have a right estimate of the position assigned to it by Providence in the scheme of this phenomenal world. Our intellect cannot create anything. It can only identify itself with a particular line of activity. But the actual course of events is never dependent on any theory that may try to influence our activities. We find ourselves often compelled to act in direct opposition of our convictions. We have always to compromise. It would, therefore, be quite improper to claim that the actual achievements of civilization are the products of our intellectual efforts to any appreciable extent.

It would be truer to say that our intellect limps approvingly behind the march of events trying to adjust itself to changing circumstances with a view to extract a measure of ease and comfort. The intellect should not pretend to believe that the march of the phenomena has behind it only the paltry object of ministering to the perverted desires of corrupt humanity or that it is in any way the product of the corrupt and tactless activities of the fallen soul. But this is often tacitly assumed to be the case in order to justify the pursuit of a course which is really responsible for no part of those achievements.

The fact of evolution need not be wholly denied in order to disprove the claim of activities inspired by empirical theories aiming at the conscious multiplication of worldly facilities as being solely or in an appreciable measure the effective motive force behind the achievements of material civilization. Material civilization is solely the product of the deluding energy of God, the goddess Maya, who marches forward in a triumphal procession of dazzling but deceptive achievements dragging along the human intellect fast bound to her chariot wheels. The kaleidoscopic show tends to sustain the belief of the human intellect in the midst of its miserable plight that it has everything to gain by its strict subordination to the power of Nature and everything to lose by the least attempt to assert itself against her 'laws' that bind its hands and feet.

This view of evolution is not, however, likely to be congenial to the vanity of the empiricists who want to have the lion's share in these achievements. The attitude of enjoyment cannot really have any actual effect on the march of events. On the contrary it cuts off the soul from any share in the real movement, although the hypnotized understanding of the fallen soul can never have the inclination to realise or even to suspect the nature of his bondage. He is drunk with the vanity of worldly success past, present and prospective, unaware that he has no business at the table on which a cruel Enchantress has been perpetually serving a never-ending series of dishes of viands that promise most delicious enjoyment from a distance but prove disappointing on actual experience. This veritable Tantalus's cup is ever mocking the frantic efforts of the degraded soul to appease what seems to himself to be his unquenchable thirst.

The degraded soul cannot cut himself off from all dealings with this world. But he can wish to be undeceived. As soon as such wish

takes possession of the soul he begins to look about for a means of deliverance. At the initial stages he trusts his own reason to rescue him from the clutches of the delusive energy. But the latter is far too powerful and holds the struggling soul securely in her iron grip. When the fallen soul realises the impossibility of deliverance he considers it wise to make whatever terms appear to be obtainable from his enemy. But the enemy is far too clever not to understand his plight and takes full advantage of it by imposing stricter vassalage on her helpless victim. This is the end of all efforts on the part of the fallen soul to extricate himself by means of empiric knowledge. He is thereby only more deeply committed to the slavery of Nature and a proportionate aggravation of his ignorance and misery.

So this apparently innocent civilization which is embraced with such rapturous enthusiasm by the corrupt taste of the fallen soul is not really so innocent as it looks. So long as the soul is bent upon exploiting the inventions of science for the purpose of enjoyment he is bound to reap the dire but fully justifiable consequences of his self-elected folly. But although it is a comparatively easy task to denounce corrupt dealings with civilization it is very difficult to formulate principles of correct behaviour towards the world. This has been attempted from the point of view of the fallen soul by the empiric science of Ethics. That science bases its recommendations on an analysis of our mental activity. It assumes that the mind cannot reach the Truth by reason of defects corrigible by its own effort. It, therefore, pursues the policy of making the mind analyse its own nature by looking inwards. Thought is employed to explain itself. The result is the multiplication of further thought on the processes and contents of thought. The web is only more intricately spun and the tired intellect emerges from the

endeavour, claiming to be wiser by its futile quest because it can now confidently declare that it is never possible by its own efforts to attain to the knowledge of the real state of affairs. It also is bound to confess that all mental quest for the Truth is nothing more than a very illuminating movement in a vicious circle.

The net gain from ethical enquiries has been an aggravation of the opportunist attitude and a corresponding slackening of our faith in the very existence (?) of the Absolute.

The scriptures declare with one voice that the energy of the soul proper requires to be guided by the principle of the Absolute Truth through a messenger who is not embarrassed by transitory foolish desires. It is not necessary either to enjoy or discard the things of this world. Our minds are incapable of accepting anything of this world without discarding many things or discarding anything without accepting many things in its stead. The so-called golden mean is not golden at all but is really the path that is ordinarily followed. It is the commonplace, unsatisfactory device that is adopted by the bewildered soul in the belief that it is likely to expose him to a minimum of inconveniences. All these methods are the products of the futile attempts of the erring intellect to find a solution of its difficulties by its own efforts. They are also different faces of the universal attempt to obtain a maximum of worldly pleasures.

But one who has real experience of the Truth must necessarily be able to rise above any embarrassment by transitory foolish desires. The Vaishnava has realised the Truth Whom he serves. He can guide himself towards this world in the light of the service of the Truth. He can control his senses most easily. Those erring worldings who are slaves of their passions mistake the self-control of the devotee of Truth for want of dexterity and efficiency.

The Vaishnavas are perfectly dexterous and efficient as they conduct themselves naturally and in the only proper manner towards this world. Their senses are neither held back from, nor let loose on, the things of this world. They use their senses for a purpose that is known only to those that are not under the thralldom of their senses.

The mischief is that persons who are themselves busy to fulfil their own sensuous gratification are, often found undertaking gratuitously the task of gauzing the lofty uninterrupted knowledge of the Vaishnavas. They see that the exoteric attempts of a Vaishnava have no shadow of an earthly ambition and are not conducive to the sense-gratifying propaganda. This naturally repels them as they do not find what they seek. But though to look after the welfare of the soul proper seems to an apparent sight-seer not worthy of any display of intelligence yet the esoteric side would lead him to cross the apparent deplorable stage of the pedant.

The seminary of spiritual learning that has its eternal existence in the realm of Godhead has been made manifest to our view by the mercy of Sri Gaurasundar in the form of the Acharyya. The lay Universities of the world devote themselves to the task of procuring worldly facilities for their votaries by the method of intellectual activities skilfully devised for the purpose. They provide elaborate courses of instruction in the various branches of empiric knowledge embodying the speculations of man regarding this phenomenal world. They are enabled to undertake the task through that priceless gift of the Almighty viz. sound. Articulated sound in the visualised form of writing and in the audible form of spoken language enables man to formulate, communicate and accumulate a body of common opinions embodying the experience of the race. The Universities are the centres of specific and

systematic culture of this knowledge.

The value of empiric knowledge to man is aptly expressed in the characteristic aphorism that knowledge is power'. It is the dream of man that he is destined by an all-merciful Providence to be the lord of this world. He likes to enjoy the good things of this world but finds himself thwarted by his ignorance of the laws of Nature. In order to perfect his enjoyment it is necessary for him to ascertain his true relationship with Nature. That relationship seems to the empiric imagination to be nothing short of complete lordship of man over Nature. By balancing the different Natural forces one against another man wants to be able to subordinate Nature to his purpose viz. of serving as a means of his unlimited sensuous gratification.

Very satisfactory progress is also supposed to have been made towards the attainment of the object. Though by the irony of fate the discovery of today is ever falsified by the invention of tomorrow the power which has already been secured to man over the forces of Nature seems to be concretely represented by the splendid achievements of civilization which are regarded as the product of the physical sciences. The world of today is being ruled by mechanical contrivances which have enabled man to harness the forces of Nature to the service of himself. This is also, somewhat inconsistently no doubt, proclaimed by those empiricists who are in possession of the citadels of religion all over the world as in accordance with the purpose of Providence and therefore identical with the service of Godhead as enjoined by the scriptures of the different creeds. In fact the empiric religionists(?) hope confidently to be able one day to prove with the aid of the sciences the wisdom of all scriptural injunctions. The only little difficulty that stands in the way of such scientific interpretation of the scriptures is that this science itself is never sure of anything. It is of course possible to hold, as many well-known

and successful leaders openly confess to do, that there is no such thing as the Absolute and that the so-called scriptures themselves require to be brought up to date by periodic revisions of their contents. In this way everything would be made square by being built on sand against significant protests of the scriptures themselves.

Religion as represented by the scriptures is in imminent danger of being suppressed wholesale. It is seriously regarded as the greatest menace to the success of the sciences in promoting the well being of the race. Empiricists cannot but hold that religion is incompatible with science. Admission of the possibility of the revelation of the Absolute through His causeless grace seems to be an admission of the utter uselessness of all scientific enquiry. The consistent empiricist is driven by the pressure of his own logic to the denial of the Absolute in self-defence.

Empiric religionists (?) realise the plight of empiric scientists. They hasten to build a bridge of reconciliation by proposing to subordinate religion to science. There are various methods by which the policy of surrender is sugar-coated for easing its acceptance. The method that is most in vogue is that of scientific interpretation of the practices and doctrines of religion. The local and apparent is proved to be as much the substance of religion as of science. This clever attack on religion is being carried out from within the camp of religion in co-operation with the avowed foe outside.

Those religionists who have thrown in their lot with the empiricists are busy providing themselves with elaborate worldly interpretation of religious doctrines and practices. Performance of *sandhya* and vegetarian diet are good for the health. Breathing exercises represented by *yoga* lead to longevity,—Etc., Etc.

It is no doubt true that doctrines and practices that are passed off by their professors

as religious are seldom untainted by such prejudices. This leads to the promulgation of spurious doctrines and spurious practices as the result of systematic and dishonest interpretation. False doctrines and practices have resulted not rarely from so-called 'reform' movements inspired by worldly motives. Those fake interpretations that have grown old are also on account of their age themselves regarded subsequently as part and parcel of the scriptures.

So there has been going on ever since the beginning of creation a systematic and comprehensive attempt to discredit and falsify religion. It would, therefore, be strictly in accordance with fact to assert that empiric science has never been a lover of religion. The civilization that regards itself as based on empiric science is obliged not only to fight shy of religion but to oppose it tooth and nail by all its institutions in order to justify and safeguard its own existence.

It is apprehended that if the contention that the Truth can be known only by the method of continuous and unconditional submission to the spiritual preceptor, be admitted such admission would be the death-knell of the lay Universities. If the contention that the so-called truths which can be learned by the empiric methods of induction and deduction from premises supplied by the defective senses by those who seek thereby the gratification of their senses are by their nature illusory and misleading and only obstruct our vision of the real Truth, be admitted such admission would necessitate the suppression of human civilization based on empiric wisdom gathered in the inductive and deductive sciences by the selfless (?) labours of past generations.

This point has already been touched in considering the share of man in the 'building up' (?) of civilization. The above contentions assume that because empiric knowledge is tentative and have reference only to transitory matters therefore it is bound to be true for this reason. The proper attitude towards empiric

knowledge is that of the seekers of the Absolute. If it be clearly impossible to attain to the Truth by empiric methods how are we to attain to Him at all?

Empiric science is not the cause but the product of the cosmic process which is in no sense under the direction of man. Empiric science counsels slavish submission to the pitiless, insentient laws of material Nature to obtain questionable and transient illusory respite from various miseries that are supposed to be the lot into which man has been born for causes unknown to himself. Empiric science is the product and expression of this attitude of the mind towards the cosmos. It is common to all investigators who expect that they will obtain the answer to their questionings by a close acquaintance with Nature. Those who under the lead of this attitude recommend a policy of lordship hope to be her lords also by the same policy of perfect submission to Nature. They admit Nature to be all-powerful. The physical brain which is indispensable for our very mental existence itself a gift of Nature. But Nature is observed through organs provided by herself to act in a uniform manner and never capriciously. It is the object of the empiric sciences to establish this uniformity of her behaviour in regard to different branches of the activities of Nature. This attempt has, however, failed to achieve final success in as much as the laws so far 'discovered' by the empiricists are no more than mere hypotheses. On these hypotheses has been built a grand hypothesis in the shape of the 'laws' of the uniformity of the operation of Nature and of material causation as its corollary.

If there ever come a day when it will be possible for the empiricist to find the real laws of Nature he may thereby succeed in making himself completely subordinate to Nature through such knowledge. This consummation so devoutly wished if realised would mean complete

selfannihilation as regards initiative. By this philosophy a person is asked to identify himself with the purposes of Nature. But what are really those purposes? Has Nature any purpose at all? Why does her conduct appear to be absolutely uniform? Why cannot we suppose that Nature has no initiative and is completely subject to a Higher Power possessed of a will?—that it is the purpose of the Supreme guiding Will to punish those who submit to the 'laws' of Nature for securing their personal ease and pleasure by stimulating their desire for material well-being and thereby making them more and more the confirmed slaves of their earthly passions and prejudices, which is bound to increase and not to diminish their miseries?

The multiplicity of material wants that has been noted by the greatest empiric thinkers as the mark of a superior civilisation irrespective of the use that is made of mechanical power is responsible for the neglect of the spiritual aspect of the problem of existence. If man can be happy by the enjoyment and possession of worldly facilities it is natural that he should go about the business of obtaining such facilities with a light heart. The votaries of worldly well-being can have really no objection to such a procedure. Even morality and religion are bound to be regarded by the materialists as means to this end.

Does empiric science really stand in the way of our spiritual that is real well-being? Should the cultivation of empiric knowledge be discontinued? Is all the learning piled in our libraries only mischievous ignorance and wicked foolishness?

The Vaishnavas do not condemn empiric knowledge in itself. They maintain that such knowledge does not represent the relationship of the soul to Nature. Empiric knowledge is of value only if it enables its possessor to realise its worthlessness. The experience of this limited existence is the remedy devised by the

causeless mercy of the Lord for curing the perverted soul of the disease of irrationality or ignorance.

The whole of the accumulated knowledge of the empiricists requires to be presented afresh in the light of the Truth. It is possible to serve the Godhead in this world if we only agree to be instructed in the very alphabets of spiritual life by eternally free souls who are not liable to err. The pride that rebels against this tutelege and refuses to abide by its eternal necessity is the cause of all our ignorance. Ignorance is nothing but rebellion against the Truth and refusal to serve Him in His eternal servitors and paraphernalia.

As soon as the attitude of submission to the servants of the Godhead is realised the light of the self-effulgent soul shines forth freed from all obscurations. As a matter of fact the soul can only shine by communicated light. So long as he has his face turned towards the source of all light his lamp keeps burning. No sooner does he turn away his face from Him than his lamp loses the power of self-illumination.

The vanity of empiric learning requires an institution that would enable it to realise its real nature. The learned of this world are badly in need of being taught the real use of the intellect. Mere verbal assent to the principle of submission to the spiritual preceptor is not enough for the purpose. The intellect is a stubborn foe to such submission in practice. It is liable to be entrapped in the meshes of the delusive energy represented by the artful promises of the empiric literature. It is as impossible to abolish the empiric literature as the delusive energy herself. Empiric literature is the gift of the delusive energy to the Godless intellect. The intellect of man has no creative force of its own. It cannot act except by direction. It is free to choose between the delusive energy and the power that is free from all guile as its guide. When it chooses

to obey the delusive energy it is enabled by her to 'create' the literature that only serves to make the confusion worse by its officious attempt to explain the inexplicable. This tangled maze of empiric learning serves to keep up the pedantic vanity of the learned of this world by making them believe that they themselves are the creators of the civilization of this world on the basis of the true principles of phenomenal Nature discovered by the force of their intellects.

But Nature always jealously guards her secrets against the impious attempts of the aspiring, puny intellect of man to pry into them for the unnatural purpose of lording it over the Mother with the aid of such knowledge. Nature never divulges her secrets to the intellect that aspires for domination. She is, however, communicative to the intellect that questions her in the spirit of real humility. The Power of God wears two faces. The one that is turned towards her disloyal children wears a treacherous smile that covers its frowning aspect. The other face which reveals her benign nature is visible only to her loyal children. She guides the intellects of all her children but the naughty ones do not really admit her supremacy. But as she is herself the loyal servant of the Lord Who is the very self of Truth, she kindly restrains the tendency of her graceless children to offend against the Truth, by a policy of deception and terror.

The Para-Vidya Pitha will correct the vanity and aberrations of the intellect by teaching us to submit to the Truth. The vanity of a pedant can be cured only by the appearance of the submissiveness of the student to the Truth. If the direction of Nature is sought aright, she will guide the intellect to the service of the Truth. The pedants who are vain of their worldly wisdom or worldly foolishness are alike prevented by their vanity from all access to the realm of the Truth.

Those who do not want to be grossly misled by appearances that are sure to deceive those who want to remain ignorant, should try to dive below the surface to get at the real significance of the system of education that is imparted at the Para-Vidya Pitha. The Vaishnavas alone are learned in the real sense as they alone serve the Truth in all their activities. The learning that is capable of divorcing itself from conduct is limited, changeable and necessarily false and misleading. True learning should impart the knowledge of the Truth and comprehends the whole conduct of the learner. Such knowledge is co-existent with service. The service of Godhead is replete with all knowledge. Aversion to the service of Godhead is ever full of all ignorance. Knowledge on the spiritual plane is subordinate to and the natural accompaniment of service. It cannot be obtained or retained except as the corollary of service and is always full, being real. The sweeper in Vaikuntha knows the Truth Whom he serves. The pedant in Nabadwip does not know the Truth Whom he is unwilling to serve. The Para-Vidya Pitha and its teachers and students aspire for the knowledge of the Truth by serving Him in any way that is permitted by the servants of Truth. This cannot be intelligible to the pedants unless they really submit to serve their term of pupilage in this University of spiritual learning.

• Empiric knowledge appears to be of the nature of a product of the human mind but is not really such. It is reflected light of the

will-o-wisp variety that leads astray the benighted way-farer. So long as we have to travel in this vale of darkness, we run the risk of mistaking the deceptive light for the real one. But the Godhead sends His own beloved ones to this vale of darkness to serve as guides to direct our steps. The will-o-wisps are part and parcel of the dreary moor of this world. They cannot be abolished or produced by human effort. It is only possible to avoid being misled by them by availing of the help of a guide who is acquainted with the locality. Once we learn to trust his guidance the will-o-wisps only add a charm to the nightly adventure of the worldly sojourn and help us to realise the value of the true light that is not to be found in this world.

The Para-Vidya Pitha is not an educational institution to enable us to cultivate the taste for suicidal ignorance. It has no ambition of competing with the existing educational institutions by offering a special variety of the fruits of the Tree of empiric knowledge. The pedants will no doubt feel scandalized by this news. The Para-Vidya Pitha is the educational institution of the Truth Who has His abode in the eternal realm. It appears in this world to free the fallen soul from the clutches of empiric knowledge by employing all learned activities in the service of Godhead. The chase of the will-o-wisp is rendered safe and profitable if we are enabled by the help of a trusty guide to avail of its treacherous light to find our path across the dangerous bog that separates us from our home.



Ways of the World

(S.J. KISHORI MOHAN PAI, B.L.,)

IT reminds one of the old story of an aged Brahmin who desired to lead a life of ease at the fag end of his career, after handing over his all to his son. He became infirm and invalid, so much so that like a child he meant to while away his time by living upon the most palatable dishes. For this reason, his daughter-in-law naturally felt much disgusted and made her husband also apathetic to him. She rings into her husband in this strain : ' Oh, what ill-luck it is that I have been wedded to one under whose roof I cannot fully feed my children although I toil night and day.' Questioned by the husband the reason thereof, says she : " Don't you know why ? You seem not to know anything ! You have kept your old father in the house. I have to labour hard to supply his endless demands ; besides that, whenever any dainties are offered to the children, the old man's mouth waters and he hankers after them although they are far too insufficient for the boys to spare. I am to suffer all these troubles. I will leave your home and go away to my father's house."

Out-bursts of feelings and effusions of utterances like these had a baneful effect upon the mind of the husband who, being thus initiated with the preachings of this preceptor of a wife, with a mind to remove all obstacles from the way of his servitude to her, constructed a hut for his father's residence by the side of the way leading out of his house. At this the mother-in-law grew wiser enough to pass her days in ministering to the comforts of her grand-children thereby inviting no grudge and incurring no displeasure from the daughter-in-law. In this way, by constant adulation of the latter, the mother-in-law lost all regard for

her husband. Nobody now cared for the old man save and except that, if not altogether, forgotten, he is offered handfuls of boiled rice after all the members have finished their meal.

As the old man's son was one day going out to his place of business, the father cried out, " Oh dear Phanibhusan, I have had no meal and nobody takes care of me." Phanibhusan foamed with indignation and said, " How inauspicious ! You have called me from behind ! As I am to attend my business I have finished my meal ; and as to the boys they, too, have done so along with me ! But why are you so impatient when you are stopping at home ?" The father replied, " Oh darling ! I have been fasting since last night." While going away the son muttered from a distance, " Very well, I shall see to that and hear you after my return. Tell me at my convenience."

Sometime after when the maid-servant was passing alongside the hut, the old man called and addressed her, " Oh maid, please tell the housewife to give me some food as I have been without any since last night." He, who is looked upon with indifference by the head of the family, is not cared for by the servants thereof. Those who are familiar with the story of Shakespeare's " King Lear" will bear ample testimony to the truth of the remark. In the case of a son, it is, indeed, a horrible picture of ingratitude. So the maid-servant replied, " Oh ill-luck ! leaving aside my work am I to look after you ? That an old man is often found in his dotage is true. You say you had no meal yesterday ? Then how had I to cleanse your dishes last afternoon ?" Muttering thus the maid-servant took to her heels.

After meal the old man had to wash his dishes himself in the ditch by the side of his hut. Er long when the housewife (the old man's wife) came out-doors on some business, the old man catching sight of her, cautiously said, "Oh mistress ! You did not give me any meal last night." I feel the pangs of hunger now." "What can I do ? To err is human ! You will have your meal in time. Ah ! I am tired of carrying your dishes here", was the rejoinder of the wife. The old man : "What can I do, mistress ? The daughter-in-law is reluctant to allow me indoors, otherwise I would have gone into the house." "No, no, why should you take that much trouble ? My service is at your disposal. You will get your meal ready-made and there will be no trouble. You will have it in time". With these words the wife retired.

As the day advanced the old man became restless with hunger till by reason of the acute pain his heart was about to break. Then with a heart full of sorrow and with earnest entreaties he heaved a deep sigh crying, "Oh ! Madhusudan (God)". The old man might have had a well-spent past ; hence, it is said Madhusudan (God) in the guise of an old Brahmin with a stick in His hand appeared before him and shouted, "O brother Jadu ! (such was his name) are you here ? After a long time I have come to see you." Brother Jadu, suppressing his cries a little, came out and not recognising the guest, looked vacantly towards him and said, "Welcome brother ! here I am." The newly arrived Brahmin said, "Well, I see you have lost your vision. Will you be able to recognise me if reminded ? I think your memory has not failed ? I am your old friend, Madhusudan." "Quite so, brother ! I have lost my head", said the host. The Guest then said, "Well, why do you weep ? Are you fasting today ? What is the matter with you ?" The host opened his heart and narrated everything to the guest. Then God in disguise, handing over a few *mohurs* to his old friend, said, "Look here, brother ! don't spend any of these. I will take them back when I want them again. But I ask you to count them loudly when-

ever you find any of your inmates coming out or going into the house and then to conceal them to yourself. In so doing, you will find an end of your miseries. Being very busy, I retire now. When I come back home you will find me every now and then." With these words the Lord disappeared.

Now, the time for the test is come. Finding the maid-servant coming towards him the old man began to count, 'one', 'two', 'three' etc. On hearing the sound the maid took the hint and all on a sudden fell down at his feet and said; "Baba Thakur, I bow to thee. What ill luck it is that with all the pressure of work on my back I don't find time to give even a salute to you daily ! Just give me the dust of your feet or I shall go to hell". A little later the housewife came, heard the sound of counting 'one' 'two' 'three' etc. and muttered, "O, I see the Karta (head of family) has got money not silver but gold. I committed a great mistake in disregarding him. Without a single word she ran into the house and returning with an oil pot in her hand said, "Oh Karta, how is it that death has forgotten me ! Wholly engrossed in family affairs I have completely overlooked your service and ministering to your comforts. No, I shall not do that. I have a future before me. What shall I gain (in future) by serving the whole family ? I say, Oh Karta, come, let me rub the oil over your person. I find your hairs have grown gray for want of oil." With these words the faithful wife began to serve her husband. Then after bath a dishful of rice and curry arrived before the Brahmin who laughed in his sleeve and said within himself, "O, brother Madhusudan, I applaud your intelligence". Then came the turn of the daughter-in-law who on catching the sound of counting said, "O maid, I see you are very obstinate. My father-in-law does not like any disturbance. Hence he lives separate. But why don't you look after him ? I am undone. I see huge sweepings at his door. I am tired of repeatedly telling you all this." With these words she brought a broomstick herself, cleared the sweepings, ordered the maid to clean

the room and in the afternoon sent her boy with a dishful of fruits and sweets for the lunch of the father-in-law.

The grand-father of the boy felt much pleasure to think of the ways of his friend Madhu, while doing full justice to the dish served to him. In the evening the house-wife took care to light the room and then feed the Brahmin sumptuously. The next morning when Phanibusan was going out, the old man played the trick and began to count, 'one' 'two' 'three', 'four' etc. "O ! I see, father has reserved something to himself ! They are gold-like—ay, they are so many mohars ? Papa, have you got your meal ?" "No, darling, how can I have my meal now ?" "How is that ? You are old enough and you require early meal. Very sad indeed ! I must tell mother. Because I cannot stay at home and look after you, you are neglected ! No, no, I must not bear this."

More things there are in the story. Now if we pause here and think over the matter, what do we find ? We find that money is the root of all intimacy of this world. Bereft of money even the mother disregards her son.

In this world we consider this our gross body to be our self and in relation to that we say 'my house', 'my wife', 'my son' etc., and the result is that one meets with the same fate as what has been narrated above. When one is in distress, nobody likes to call him his own because he will not be of any service to his physical body and hence people become angry with him. This world is governed by money, and mammon worship is the order of the day. Foolishness can go no further than when we pass our days in counting upon any one as our own by the relationship of money. The Srimat Bhagabatam has thus admonished us :

“यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु
भौम इज्यधीः ।
यलर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वमित्रेषु
स एव गोखरः ॥

'He who counts upon this gross body as his self, those of his wife and children as his relations, earthen materials as signifying Godhead Himself, water as the object of pilgrimage, but does not count God's devotees as his relations, as objects of worship or pilgrimage, is considered to be an ass among the bulls i.e. the most foolish creature'

We always forget that this body is not eternal and that our connection with things related to it will terminate in time. Hence if, instead of being in quest of things eternal, we search after those that are transitory, no-body will approve of our intelligence. We boast of our intelligence and entertain doubts as to the existence of Godhead. But where will it stand when any malady brings about a disorder of the brain? God is eternal and the *jivas* are His eternal servants. Bhakti (devotion) or service to God is the eternal religion of the *jivas*. If out of our pride of intelligence we deviate and fall away from this eternal religion, nobody will praise our judgment. “धीरः तूर्णं यतेत निःश्रेयसाय” i.e. without wasting a moment intelligent people should at once strive after absolute good i.e. complete devotion to God but should not waste their time in the worship of transient duties competent to satisfy the transitory mundane desires of men. Those who are really acquainted with the Divine Truth cannot be henotheists because the worship of many gods is meant for the good of this earthly body or for things mundane which is not the Absolute Truth. These forms of worship are but Karma (activity for worldly ends) and are instrumental in bringing about our worldly bondage from birth to birth. Karma whether good or bad cannot lead us to the Absolute Truth.

Our former Acharyya Srila Kaviraj Goswami Thakur has said in his eminent book Sri Sri Charitamrita that (कृष्णभक्तिर बाधक यत शुभाशुभ कर्म) all the good and bad 'karmas' are but bars to the attainment of devotion to Krishna. One feels astonished to hear this statement. Indeed, it is a new thing to be told that these so-called religious activities are after all a bar to 'bhakti'. All the

worldly people belong to the category of the 'Karmins' (in favour of fruitive actions) because they are born and bred up in that atmosphere and hence the teachings thereof have been ingrained in the marrow of their bones. Therefore, they feel astonished when they hear anything to the contrary

Although there may be pretensions of 'bhakti' in the society of the 'karmins', pure devotion is unknown to them and hence the knowledge of Absolute Truth is quite new to them. It may appear something new at the outset but one desirous of unmixed good should try to learn the Divine Truth gradually and thus make himself immune from the thought currents of the 'karmins.'

Invitation

TO SRIDHAM MAYAPUR NABADWIP EXHIBITION.

THE Members of the Viswa Vaishnaba Raja Sabha most cordially invite one and all either as visitors or as exhibitors of any class of articles in their possession to attend this unique Exhibition where stalls have been arranged for exhibiting to the best advantage :—

- (1) Everything concerning Religion of all Sampradayas including their scriptures and other books, photos of saints, of holy places and of the shrines and different other articles that they may like to exhibit, and along with these,—
- (2) all sorts of Agricultural products, live-stock, Industrial articles with special attention to all objects of art and craft,
- (3) demonstration of principles and methods of public health including child welfare and the various means of village improvement, athletics and amusements.

Many other educative demonstrations by lectures, figures and charts and, by magic lanterns etc. have been arranged. Detailed prospectus may be had on application.

In any event the variety, utility and novelty of the display are sure to attract hundreds of thousands to attend the exhibition for purchase, profit, pleasure and pilgrimage.

ANTIQUITY

Sridham Mayapur is the site of old Nabadwip, once the University Town for all branches of study and the then cultural capital of India. It was the capital of the last Hindu Rulers, the Sen Kings, of Bengal.

PLACE OF PILGRIMAGE

But the greatest fascination of the place is its sanctity. You are advised to take the opportunity of visiting Sri Mayapur Dham, one of the seven principal places of pilgrimage of India. Sridham Mayapur is the holy birth-place of Sri Krishna Chaitanya Mahaprabhu, the greatest Lord of all religious teachers in all ages who preaches, preached and will ever preach the universal Religion of Love for all beings. So we invite all to participate and to be benefited.

GRAND OCCASION

The Exhibition is going to be held from 3rd February to 17th March 1930 inclusive of the occasions of,—

Birth Anniversary of Nityananda Prabhu (Dhoolat), Nabadwipdham Parikrama and the Birth-Anniversary of Sri Krishna Chaitanya Maha-

prabhu (Dole Purnima) each of which occasions generally attracts hundreds of thousands from Bengal, Assam, Behar and Orissa and outside. The additional attraction of the Exhibition is sure to draw lacs of people this year.

COMMUNICATION

Sridham Mayapur lies in the District of Nadia and is situated on the eastern bank of the Ganges. The nearest Railway Stations are Maheshganj (or Sridham Mayapur Road) and Nabadwip Ghat on the E. B. Ry. via Krishnagar City, within 70 miles from Calcutta. Special concession rates are expected to be secured from the Railway Authorities.

ORGANISERS

This Exhibition is being organised by the Members of the Viswa Vaishnava Raj Sabha a

religious association of pure devotees who have got their principal seat, Sri Chaitanya Math, at Sridham Mayapur. They possess at present 30 other branches all over India of which the famous Gaudiya Math of Calcutta is their preaching centre. They will look to the comforts and convenience of everybody and special facilities and help will be rendered to the exhibitors.

Enquiries regarding particulars and prospectus are most cordially invited by, —

Calcutta Office
Sri Gaudiya Math
1, Ultadangi Jn. Rd.
Phone No. 2452 B. B.
Tel. GAUDIYA Calcutta

K. Vidyabhusan,
General Secretary.
P.O. Sridham Mayapur
NADIA (BENGAL)

The Author of Sri Chaitanya Charitamrita

(By Sij Satyanjan Sen M.A. B.L.)

(Continued from pp. 151 Oct. 29.)

The Author on Asceticism.

IN Madhya, ch. III. the author says that the ascetic should not indulge the palate but should practise self-restraint. He must not leave anything on the dinner plate. It is not proper for him to remain in his native village with his friends and relations. The Lord strictly forbids us to practise hypocrisy in the garb of ascetic but tells us to use the things of the world without being swayed by attachment to them. The ascetic should not gossip about worldly matters nor hear such talks nor eat well nor put on gaudy

dress; he should respect others, not crave for honour and should worship Radha and Krishna with his whole heart. He should not accept anything from worldly people even for the purpose of serving saintly Vaishnavas. If he eats food given by a worldly man, his mind becomes polluted and with such a mind he cannot remember Krishna. He should worship Krishna with a pitcher of water and a twig of *tulasi*, put on rags and eat only that which barely sustains his life (Part 3. ch. 6).

• SWARUP.

When Chaitanya Deva became a *Sannyasi*, Purushottama Acharyya a native of Navadvipa also renounced the world and went to Benares. He was asked by the spiritual guide to study Vedanta and to teach it to the world. Utterly indifferent to the enjoyments of this world and extremely rich in the knowledge of religious literature he devoted his all to Sri Krishna. He did not crave for honour and respect by leading the life of a *Sannyasi* but only wanted to serve Krishna with a whole heart. It was for serving Krishna that he felt a certain misgiving and did not go through all the formalities of the acceptance of a *Sannyas* life.

With the guru's permission he left for Neelachal to join Chaitanya Deva. When Damodar Swarup, as Purushattam came to be called after he had become a *Sannyasi*, met the Lord at Neelachal and fell at His feet craving for His grace, He embraced him heartily and both were beside themselves with joy. When they calmed down the Lord said that it was very fortunate that he had come. Swarup begged pardon that he had not already come to Him but gone elsewhere. "I am a hapless creature", said he, "I cannot love you as I should; I went astray but You, in your infinite mercy, have not left me in the dark but have drawn me to the region of life and light."

Then Swarup touched the feet of Nityananda and exchanged words of greeting with Jagadananda, Mukunda, Sankara and Sarvabhauma. Next he fell prostrate at the feet of the venerable Paramananda Puri who gave him a loving embrace. The Lord provided him with a servant and solitary lodgings.

It was at Puri that he was introduced to Ramananda who was a high official but was allowed by the King to reside at Puri to be the personal companion of the Lord. Swarup and Ramananda were most intimate with the Lord. Who tasted the sweetness of the songs of the melodious bards Vidyapati, Chandidas and Jayadeva in their company. During the last years of His mundane appearance the Lord felt the pangs of Radha's separation from Krishna so keenly that, in human estimation, He well-nigh went mad and was often in an apparently delirious condition. At night He clung to the necks of Swarup and Ramananda and gave vent to His feelings and Damodar sang songs that corresponded to these feelings. None but these two could calm down His passion.

At first Swarup lived by himself and scarcely spoke, so the people of the locality did not suspect that he was the repository of all knowledge. Then came a time when every poem, stanza or book had to be examined by Swarup before it could be allowed to be heard by the Lord.

Swarup has left us a record of the ascetic *lila* of Sri Chaitanya Deva and the author acknowledges his indebtedness to him. Swarup is the highest authority as he knew all the secrets of the Lord's heart and may well be called His constant companion.

The author expresses the relations between Swarup and the Lord thus : Paramananda Puri had paternal affection for Him, Ramananda regarded Him as a friend, Gobinda was His willing slave and Gadadhar, Jagadananda and Swarup cherished divine amorous love for Him.

The pastimes of Chaitanya are a treasure-house, Swarup was its keeper. He left it in charge of Raghunath ; and Raghunath opened the door to the author of Charitamrita who has made it the common property of all the devotees who, in their turn, squander the treasure as they might, and can never exhaust it.

Once upon a time the Lord recited a sloka of which the inner meaning was known to Swarup only.

But Rupa Goswami heard it and composed a sloka following the hidden meaning. The Lord asked Swarup how Rupa was able to do so. The noble Swarup who was altogether free from envy and malice told that it was fortunate that Rupa had won His special favour or he would not have been able to compose such a sloka. The Lord

then asked Swarup to be the instructor of Rupa Goswami.

Raghunath Das, who came of an aristocratic family, when he renounced the world and came to the Lord, was handed over to Swarup for training and came to be known as Swarup's Raghunath. The Lord told Raghunath that Swarup knew more of devotional love than He Himself.

Swarup was fully conversant with the transcendental character of the pastimes of the Lord and is reputed as the second embodiment of Chaitanya Mahaprabhu Himself. He was most liked by Adwaita and Nityananda, and, to Srivash, he was the very apple of his eye. His intimacy with the Lord made him a sort of middleman between Him and His followers.

The Vaishnavas of Bengal came to Puri and the Lord sent Swarup and Gobinda to receive them and both garlanded Adwaitacharyya. Swarup introduced Gobinda to Adwaitacharyya. Gobinda was the personal attendant of Iswar Puri who was Chaitanya Deva's spiritual preceptor and had sent Gobinda to serve Gauranga.

When the Vaishnavas sat down to partake of *prasada* the Lord served it with His own hand but none would touch it if the Lord did not eat first. Swarup informed the Lord of the difficulty and He acceded to the desires of the devotees.

When Lord Gauranga with His Gaudiya devotees was washing and cleansing the Gundicha Temple, Swarup was always by His side and when a very simple-hearted devotee washed His feet and drank of the washings. He reproved Swarup, whose men He called these devotees. He said, "Just see how your Gaudiya plunges Me in the mire of sin; in the very temple of God does he wash my feet and drink the washings." Swarup took the devotee to task and begged pardon of the Lord, on his behalf.

It is not the fact that the Lord actually grew angry, but He made a display of anger. Though He is the Master of the Universe and none can blame the devotee who washes His holy feet in a temple, still Lord Gauranga plays the part of a devotee who must not allow His feet to be washed in a temple, lest the pseudo-Gurus should make it a precedent to have their feet washed in the temple of God.

The temple was cleansed thoroughly and Swarup and his party treated the Lord with a choral song, and, as usual, his voice charmed Him. Then they partook of *mahaprasada* and Swarup particularly treated the Lord with sweetmeat.

On the occasion of the Netrotsaba Festival the Lord and His followers started for the Temple of Jagannath. Kashiswar who cleared the way, and Gobinda, Puri and Bharati went

ahead of Chitanya Deva, followed by Swarup and Adwaita who walked abreast and the rest of the devotees.

In the Car Festival the Lord Himself garlanded Swarup and other choristers who performed the *kirtan*. There were seven groups of singers and Swarup was the leader of the first. They sang for some time when the Lord expressed His willingness to dance and the principal singers, Sribas, Ramai, Raghu, Gobinda, Mukunda, Haridas, Gobindananda, and Madhaba—all joined Swarup. The Lord's mood changed suddenly and Swarup who knew the innermost recesses of the Lord's heart sang a song of divine love and the Lord danced merrily.

There was a time when the Lord tasted the sweet poems of divine amour in Swarup's company throughout day and night. None can even imagine how fortunate Swarup was. His body, mind and words and all were dedicated to Lord Gauranga and the very senses of Chaitanya identified themselves with those of Swarup and His ears drank with avidity the songs as they flowed in sweet profusion; and so immersed was the Lord in the sublime love delineated in the songs that He sat with downcast eyes feeling the pangs of separation from Krishna and wrote on the ground with the finger in a sad mood till Swarup held His hand lest He should have His finger hurt to

bleeding. The inspired song of Swarup both were carried away by the current
touched the chord of His heart and of transcendental love.

(To be continued).

Sree Sree Chaitanya Bhagabat

CHAPTER XVI

(Continued from pp. 222, December, 1929.)

- | | |
|---|---|
| 1. All glory to Sri Gaurāṇḍar, Friend of
the humble !
All glory to the beloved Lord of Lakshmi,
Ruler of all persons ! | 8. Even those who taught the Gēta and
Bhagabat
Also did not speak of the congregational
chanting of Krishna. |
| 2. All glory to His appearance for the
protection of His devotees !
Glory to the pastime of <i>Kīrtan</i>
eternally true ! | 9. All the devotees by clap of hand
Performed the Kīrtan by themselves. |
| 3. All glory to Gaurāṅga with the
community of His devotees !
By listening to the narrative of Chaitanya
devotion is gained ! | 10. Even the people ridiculed them all !
For what purpose do these make such a
loud noise ? |
| 4. The narrative of the first Part is the
flow of unalloyed nectar,
Which is full of all fascinating sports
of Gaurāṅga. | 11. I am the Brahman, in me dwells He Who
has no quality.
Why make this difference between
Master and servant ? |
| 5. In this manner at Nabadwip the Hero
of Vaikuntha
Being House-holder taught the people,
assuming the form of the twice-born. | 12. Said the worldling, 'for the purpose of
filling their belly by begging
They shout the Name of Hari to
apprise the people'. |
| 6. His descent into the world is for the
manifestation of loving devotion ;
He did not do it now, such being His will. | 13. 'Let us smash the hearth and home of
these fellows',
So debated the people of all Nadia in
their gatherings. |
| 7. All the world was utterly devoid of the
supremely needful.
Trivial matters alone captured the
affection of all. | 14. On hearing this all the devotees
experienced sorrow ;
There was none whom they might accost. |
| | 15. The devotees finding all the world a void
Mused on the limitless misery, calling
on the Name of Krishna |

16. It was even at such time that thither came
Haridas
Whose form manifested the pure
devotion of Vishnu.
17. Listen now to the narrative of
Thakur Haridas
By hearing which you will verily attain
to Krishna.
18. Haridas appeared in the villags of Budhan.
For this good fortune the *Kirtan* manifests
itself in all those regions.
19. After having there passed a number of days
he came to the neighbourhood of the Ganges
And took up his abode at Fulia Santipur.
20. Advaitacharya, Lord of the world, on
obtaining his company
Thundered forth his joy which knew
no bounds.
21. Haridas Thakur also, in the company of
Advaita-deva,
Floated on the tide of the ocean of the
mellow quality of Govinda.
22. Hari has constantly, wandered along the
bank of the Ganges
Most joyously shouting 'Krishna' with
a loud voice :
23. The foremost of those averse to the
pleasures of the world,
His blessed beautiful mouth full of the
Name of Krishna.
24. There is no interruption of attachment to
the Name of Govinda even for a moment,
Constantly manifesting diverse attitudes
by the mellow quality of devotion.
25. Sometimes he dances all by himself,
Sometimes makes a noise like that of an
enraged lion.
26. Sometimes laments with a loud voice,
Sometimes laughs haughtily a sublime
laughter,
27. Sometimes thunders out ejaculation with
a deep voice,
Sometimes lies prostrate in a swoon.
28. At times utters supernatural sounds
demanding a hearing
And presently explains the same with
great care.
29. Shedding of tears, horripilation, laughter,
fainting, sweating,—
All the signs that belong to perturbation
of Krishna-devotion —
30. The instant Haridas enters the dance—
Appear together and mingle in his sacred
person.
31. Such is the flow of that bliss that it
drenches every limb.
On beholding it even the worst of sinners
experiences a great joy.
32. How wonderful the groups of beauteous
horripilation on his person !
On beholding them even Brahma and Siva
are gladdened.
33. All the Brahmans that dwelt in the
village of Fulia
Were transported with joy on seeing him.
34. A great faith in him grew up in the
minds of all
As Lord Haridas took up his abode
in Fulia.
35. After bathing in the Ganges, uttering con-
stantly the Name of Hari with a loud voice
He wandered about all over the place.
36. Then the Kazi went to the ruler of
the district,
And informed him of all these happenings.
37. 'Being Yavana he yet follows the practices
of the Hindus ;
May he be sent for and judged in
proper manner,'

38. On hearing these words of the sinner,
himself of sinful disposition,
The Governor had him siezed and brought
before him in all haste.
39. By the grace of Krishna the high souled
Haridas
Was not afraid even of death, not to
speak of the Yavana.
40. Continuing to chant the Name of Krishna
he set out instantly
And appeared in the presence of the
ruler of the district.
41. On hearing the departure of
Thakur Haridas
The happiness of all good souls changed
to grief.
42. All the great persons who were then
in prison
Were filled in their hearts with joy on
hearing the tidings.
43. 'The gracious Haridas is the greatest of
Vaishnavas,
The sorrow of our captivity will be ended
by beholding such as he'.
44. After persuading the keepers to agree
to their wish
The prisoners waited anxiously to catch
a sight of him.
45. Haridas Thakur came to the spot.
At sight of the prisoners he was moved
to bend his auspicious glance on them.
46. The prisoners having obtained the sight
of the feet of Thakur Haridas
Remained in the attitude of obeisance.
47. They beheld his arms reaching down to
the knee, his lotus eyes,
And, most fascinating of all, his incompar-
able face with the beauty of the moon.
48. All bowed low in the mood of adoration ;
All of them underwent the perturbation
of Krishna-adoration.
49. Lord Haridas noticed their dejection.
On seeing the prisoners he was moved to
a smile of pity.
50. 'May you continue in your present
condition', he said,
And laughed after pronouncing this
covert benediction.
51. Not understanding the import of his words,
which was not easy to apprehend,
The prisoners were thrown into a state
of dejection.
52. Then being moved to pity Thakur Haridas
Spoke out in plain words the implied
benediction.
53. 'I have, indeed, given my blessing
to you all.
You feel dejection by not under-
standing its meaning.
54. 'I never wish well of others amiss
With an attentive mind consider well what
I have said.
55. 'May the minds of you all remain turned
towards Krishna
In the same way as at this moment.
56. 'May all of you from now constantly
Think on Krishna and chant His Name.
57. 'There is now no malice, no thought of
oppression of any creatures.
Meditate on Krishna calling on His Name
with a penitent mood.
58. 'By returning once more to worldly
activities
You will forget this by associating with
evil-doers.
59. 'So long as worldly activity prevails there
can be no love for Krishna.
Know this as certain that Krishna is
ever far away from the worldling.
60. 'The mind engrossed in worldliness is a
great danger.
Wife and sons are the trap-nets of deluding
power, all these are death.

61 'By rare luck one obtains the companion-
ship of the devotees of God
And serves Krishna by giving up enthralling
attachment for the world.

62 'All those offences will be committed
once more.
This is the way of the world, it is essential
to bear this in mind.

63 It is not the meaning of my blessing that
your captivity may be prolonged ;
'May you forget the world and say 'Hari'
night and day',

64 'This is the benediction I gave you in a
disguised form
Do not for a moment think on it as a
cause for dejection.

65 'I view all animate beings with the eye
of mercy ;
May all of you have firm devotion to
Krishna.

66 'Have no anxiety ; within the space of
of three days
Your captivity will end ; take my word
for this.

67 'Whether you stay in the world, or where-
so-ever you be,
Never forget this rule of conduct by
any means.'

68 Having thus sought the good of all the
prisoners

Haridas came on to the presence of the
ruler of that country.

69 Realising the most charming force of
his personality
The Governor offered him a seat with
the greatest respect.

70 The Master of the mulk himself
questioned him,
'Why, brother, what disposition is this
that I find in you ?

71 'Think of the great good luck by which
you have been born a Yavana.
Why then do you apply your mind to
the practices of the Hindus ?

72 'We desist from taking our meal if even
by chance we see a Hindu.
Why do you born so high, give up all this?

73 'Overstepping the custom of our race why
do you behave so differently ?
How will you thus obtain deliverance
in the next world ?

74 'Whatever malpractices you may have
unwittingly committed,
Obtain absolution from all those sins
by uttering the qalma'.

75 On hearing the words of a person who was
under the spell of the deluding power
Thakur Haridas burst into a loud laughter
exclaiming, 'Lo ! the deluding power of
Vishnu !'

76 He then delivered this sweet rejoinder,
'Listen, dear one, there is one God for all.

77 'The mere name makes the division
between Hindu and Yavana.
The Koran and Purana declare that He
is One in essence.

78 'One, pure, eternal Entity, indivisible and
irreducible.
In His fulness has his seat in the hearts
of all.

79 'In the manner in which the self-same Lord
directs their minds
People of all the worlds pursue their
respective activities.

80 'All people in every part of the world
declare the Name and Quality of the self-
same Lord.

81 'But He who is God accepts only the
motive of the acts of all persons.
Malice against any of His creatures is
verily malice against Himself.

- 82 'Hence I have been acting even in the way
That the Lord has been pleased to guide
my mind :
- 83 'Just as one born a Brahman in a Hindu
family
May become a Yavana, by his own choice.
- 84 'What can being a Hindu avail a man,
but his own work ?
What is the good of killing one who has
already killed himself ?
- 85 'You, sir, now judge the issue.
Punish me by all means if there be any
offence in this.'
- 86 Hearing these words of Thakur Haridas
which were very true
All the Yavanas were satisfied.
- 87 All but a sinful Kazi who said to the
Governor,
'Let him be punished.
- 88 'This sinner will mislead many others
And bring shame upon the community
of Yavanas.
- 89 'For this let him be amply punished ;
Or else let his mouth utter his own
scriptures'.
- 90 Then the Governor spoke to him again,
'Good brother,
Say your own scriptures and have no fear.
- 91 'For default of this all the Kazis will
punish you.
'You will have to say this in the end,
why then suffer any humiliation ?
- 92 Haridas said, 'Whatever God makes one do
There is no one who can do anything but
the same.
- 93 'Know this as certain that the fruit of one's
activities
Is awarded by God according to the
quality of his deeds
- 94 'If my body is cut to pieces, if my life
for-sakes me,
Even then my mouth does not give up
the Name of Hari.'
- 95 On hearing his words the ruler of the
country
Put the question, 'What will you now
do to him ?'
- 96 The Kazi said, 'Let him be beaten at
twenty-two market-places,
Take his life without any further
consideration.
- 97 'If being beaten at twenty-two
market-places he still remains alive
Then shall I confess that the wise tell
the truth.'
- 98 Summoning the *patiks* the Governor
spoke fiercely,
'Beat him so that life may be extinguished.
- 99 'He who being born a Yavana practises
Hinduism
Is delivered from the sin only by
loss of life.'
- 100 At the words of a sinner a sinner gave
this command,
The ruffians made haste to take hold
of Haridas
- 101 From market to market these wicked
fellows, making a cordon round him,
With minds full of rage, beat him unto
death.
- 102 Haridas remembered to repeat the
Name of Krishna.
Bodily pain did not manifest itself
by the joy of the Name.
- 103 Noticing the extreme rigour of the
beating inflicted on the body of Haridas
All good people were filled with
unbounded grief.
- 104 Some said, 'The whole realm is doomed.
That is why they treat in this manner
one who is so excellent.'

Some cursed King and Minister with
an angry mind.
Some even belook themselves to rioting.

Some fell at the feet of the Yavanas,
'I will pay money, beat him lightly.'

Yet no pity was aroused in the minds
of those sinners.

With minds full of great anger they whipped

him from market-place to market-place

By the grace of Krishna the body of
Haridas

Felt not the least pain even by such beating.

Just as the holy form of Prahlad, as
say all the Shastras,

Knew no grief by hurts caused by
the Asuras,

Even so by the incessant beating of
the Yavanas

No pain was caused to the body of
Haridas.

By the mere recollection of Haridas

Verily all such griefs are ended ; how

could they affect Haridas himself ?

Save that for those sinners who beat him
He felt sorry in his heart,

'Krishna, be gracious to all these jivas I
May none of them be held to account for
oppressing me.'

In this manner those sinners at
every town

Inflicted hurts on Thakur Haridas.

They beat severely to take his life.
But Haridas's mind was unconscious of
any hurt.

All the Yavanas marvelled,
'Can the life of a mortal survive such
beating ?

'Men are killed out-right being beat at two
or three markets.

We have whipped him at twenty-two
market-places

'He does not die, but smiles every now
and then.

All thought in their minds, 'May-be he
is the Pir, after all.'

(To be continued.)

Ourselfes

At Prayag :—Kumbha Mela. The Vishwa Vaishnab Raj Sabha availed of the vast gathering of pilgrims from all parts of the country on the occasion of the Kumbha Mela at Prayag (Allahabad) to organise a demonstration to acquaint the assembled millions with the principles of the science of spiritual service as expounded in the Bhakti-rasamrita-sandhu. A large area just to the North of the fort was generously provided by the Government for this noble purpose. Inside this spacious compound were set up

a number of cottages and tents encircling the holy Founts of Sri Sri Radha Govindaji Who occupied the central position. Provision was made for the delivery of lectures in Hindi, Urdu, Bengali, Sanskrit and English, expounding of the Shastras and performance of congregational chanting of the holy Name everyday for the edification of all.

Installation of the holy Bigrahas. In pursuance of the wishes of Srila Bhakti Siddhanta Saraswati Geswami Maharaj the holy Bigrahas

of Sri Sri Radha Govindaji, the Life of Sri Rupa Goswami Prabhu and of the best of his followers, were installed on the 27th of January, 1931, Monday, within the sumptuously decorated pavillion of Sri Rup-Gaudiya Math situated on the grounds of the Kumbha Mela. The ceremony consisted of the congregational chanting of the holy Name which was started from the early hours of dawn and the installation of the holy Bigrahas in accordance with the rites enjoined by the spiritual *Shastras*.

There was a great rush of countless numbers of pilgrims to witness the devotional performances. Mahaprasad was profusely distributed among the visitors. The high festivity of the installation ceremony of the holy Bigrahas of Sri Rup-Gaudiya Math was crowned with every success through the untiring devotional zeal of the servants of the Divine Master and Sri Gauranga headed by their Holinesses Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj and Srimad Bhakti Saranga Goswami Prabhu, and by the contributions made towards service by a great devotee, Sri Jyoti Brindaban Das Bhattacharya. The charming expositions of Sri Nrisidhadas Brayabasihee delivered in Hindi and Urdu were highly appreciated by the people who had flocked to the Mela from every part of the country.

Significance of the establishment of Sree Rup-Gaudiya Math at Prayag :—

Prayag situated on the confluence of the Ganga, the Jamuna and the Saraswati is one of the holiest of tirthas of India from time immemorial. This fact alone would justify the establishment of a branch of the Sri Chaitanya Math at the place. But there is an event, whose spiritual magnitude is only beginning to be realised, connected with Prayag to which we must turn for understanding the special significance of Sri Rup-Gaudiya Math. It is at the Dasaswamedha Ghat at Prayag that the Supreme Lord Sri Krishna-Chaitanya taught Sri Rupa Goswami

those principles of unalloyed devotion to Sri Sri Radha Govindaji which the latter has given to the world by the express command of the Lord Himself in his price-less volumes replete with the philosophy and poetry of spiritual devotion in its highest form.

It is not the purpose of human or any life, says Sri Rupa, to care for anything else except unalloyed love for Sri Krishnaji, of which the highest form is the amorous love of His eternal Consort, Sri Radhaji. Sri Krishna prefers the service of Sri Radhaji to that of all other devotees. It is possible for the *jiva* to participate in the service of Sri Krishnaji by Radhaji as the servant of the latter. This is the highest spiritual goal of an individual soul. The amorous service of Sri Krishnaji in the spirit of Radhaji can be imparted only by the special grace of Sri Krishnaji Himself. The *jiva* who is the recipient of this special Divine grace is alone accepted by Radhaji as Her humble and obedient servant in the amorous service of the Supreme Lord. This is the teaching of Sri Krishna Chaitanya that was imparted to Sri Rupa at the Dasaswamedha Ghat of Prayag during two months of stay while the Lord was on His way back from Sri Brindaban. Sri Rupa was then commanded by the Lord to elaborate the teaching in his books.

It is, therefore, quite in the fitness of things that Thakur Bhakti Siddhanta Saraswati Goswami Maharaj as the spiritual successor of Sri Rupa Goswami by right of his being the best of his followers, seeks to perpetuate the memory of the original Acharya of the Gaudiya Vaishnava Community who follow in his footsteps, by the establishment of Sri Rup-Gaudiya Math to serve as a preaching centre of the teachings of the Supreme Lord Sri Krishna Chaitanya to all pious pilgrims who throng in their millions for a bath at the confluence of Prayag at all time of the year.



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TO LET

ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SRI KRISHNA CHAITANYA

THE HARMONIST

OR

SRIE SAJJANATOSHANI

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NO. 9

Worship of Sri Vyasadeva at Sri Chaitanya Math

THE worship of Sri Vyasadeva was celebrated on Tuesday, the fifth day of the dark fortnight of the month of Falgun, corresponding to the 18th of February, by the community of the Mathya-Gaudiya Vaisnavas who assembled for the purpose at Sri Chaitanya Math in Sreedham Mayapur. This function by an annual gathering of all the devotees was being performed at Gaudiya Math in Calcutta, since its institution. This year the function has been held for the first time at Sri Chaitanya Math.

The worship of Sri Vyasadeva was performed by Sri Nityananda Prabhu in Sreedham Mayapur. That function again manifested itself in the

holy Birth-place of the Lord. On this occasion Nityananda placed the offering for Sri Vyasadeva at the feet of Sri Chaitanya and the offering was accepted by the Supreme Lord.

The worship of Sri Vyasadeva is performed by worshipping the spiritual preceptor. In the form of Sri Vyasadeva the Supreme Lord made possible the manifestation of the hidden meaning of the Veda to the darkened understanding of all fallen souls. Sri Vyasadeva accomplished the purpose of the Supreme Lord by compilation of the spiritual works of the Brahmasutra, the Mahabharata and, the most unambiguous of all, the great Bhagavatam. He is the authority of scriptural method

and interpretation of the eternal religion to its highest form of amor~~ous~~ devotion to the lotus feet of Sri Krishna.

Sri Vyasadeva tells us in the opening *shlokas* of the Bhagabatam that the Truth first of all manifested Himself in the purified heart of Brahma, the first of created *jivas*, by the mercy of Sri Nārāyana, in the form of four *shlokas*. These have expanded into the spiritual scriptures. The real meaning of the scriptures was made manifest to this world in the form of the Divine Person Himself by the appearance of Sri Krishna and by that of the holy Bhagabatam identical with Sri Krishna Himself.

The Bhagabatam was manifested to the pure essence of Sri Vyasadeva by the mercy of his preceptor Sri Narada who had received Him from Brahma. Sri Vyasadeva is the Divine Teacher of the revealed Scriptures whose meaning would be perfectly unintelligible to the people of this sophisticated

age for the unambiguous appearance of the Deeds of Krishna in the Bhagabatam. Sri Vyasadeva is the greatest of the Acharyyas being the manifestation of the plenary power of the Supreme Lord for the purpose of making the Veda available to the present age.

The Acharyya is the manifestation of the Supreme Lord Himself. The worship of Sri Vyasadeva is really the worship of Sri Gaurasundar in the

Acharyya. Sri Nityamanda, therefore, manifested the real meaning of the worship of Sri Vyasadeva by worshipping the Supreme Lord Himself.

If the spiritual preceptor is not regarded as identical with the Supreme Lord the worship of the Acharyya is not properly performed and by such worship the real meaning of the Veda cannot be obtained. Sri Gaurasundar is the Guru of Sri Nityamanda. This is the basis of the worship of Sri Nityamanda whose power is manifested as Sri Vyasadeva.

Sri Nityamanda is the ultimate source of all manifestation of Krishna. He is the source of the spiritual function of the Acharyya. The Acharyya is the manifestation of Krishna Himself. But Sri Krishna and Sri Baladeva although identical with Sri Gaurasundar and Sri Nityamanda, differ in their activities. Sri Gaurasundar and Sri Nityamanda play the role of devotees and not of Masters although They are really the Masters. The Masters as Servants teach Their servants by Their own Activity. Their servants are to serve Themselves as masters. In the case of Sri Krishna and Sri Baladeva the Jiva may approach Them only by Their Quality which is not fully prominent. In Sri Gaurasundar and Sri Nityamanda the Quality of Divine Grace predominates over Power, and even over Be-

Opening of Sreedham Mayapur Nabadwip Exhibition

In order to give a wide publicity to the teaching of the Supreme Lord an All-India and the Exhibition on a noble scale has been opened at Sreedham Mayapur, the holy Birth place of Lord Sri Chaitanya. The Exhibition grounds adjoin the compound of Sri Chaitanya Math the Head-Quarters of the Viswa Vaishnaba Raj Sabha who stand for the religion of pure devotion taught by Lord Chaitanya and handed down by Sri Rupa Goswami and those Acharyas who have followed him.

The Exhibition commenced on the 3rd of February. The secular section was formally opened by Sir P. C. Roy on the 9th.

The Industrial side of the Exhibition which is secondary, has already proved a great success. Many of the staple commodities, both eunty and foreign products, are represented by the leading firms. The successful application of physical science to the problems of social and agricultural well being is being demonstrated by prominent organizations. The sweetmeat stalls and eating places vie with the cinema, black art & Jatra pavilions to supply a variety of entertainment to all visitors.

The rows of industrial stalls are tastefully disposed over the spacious grounds, which are kept scrupulously clean, securely enclosed by a high and substantial fencing partly built of brick. The entrance is by a lofty gateway, artistically designed after Indian fashion, and the exit is by the main gate of Sri Chaitanya Math. The visitors by the elaborately decorated gateway at the west end of the Exhibition enclosure and, after traversing the grounds occupied by the spiritual sections, gets out of the grounds occupied by all sections by a passage leading into the compound of Sri Chaitanya Math. Passing round the front of the

great Hall facing the Temple the visitor reaches the public road by the gate of Sri Chaitanya Math. The buildings of Sri Chaitanya Math are left on his right as the visitor crosses the front of the great Hall.

The Exhibition grounds and Sri Chaitanya Math with its lofty Temple dominating the landscape present the picturesque appearance of a walled town equipped with all the most up-to-date appliances of modern civilization. The total area is over one square mile. During the night the whole space with every separate structure is brilliantly illuminated by electricity. The entrance gate is decked with sixty lights of various colours. The exit is served by a garland of about a dozen. The high steeple of the temple wears the resplendent beauty of a garland of many coloured brilliants against the unforgettable azure of the clear moon-lit sky of Bengal Spring.

The address of welcome presented to the President by the organisers, members of the Viswa Vaishnaba Raj Sabha, touches some of the most important problems that face this country, and have always faced, this country no less than the rest of the world, and the unique and only possible solution of them represented by the Exhibition.

Sri Chaitanya is the Lover of all animate entities irrespective of caste, creed, colour or country. Not far from the site of the Exhibition grounds there stands the sacred musoleum that marks the place of burial of Fouzdar Moulana Sirajuddin, known popularly and also among Chaitanyaites, by the name of Chand Kazi, the Moslem Officer in charge of the administration of the district under Sultan Hussén Shah, King of Gauda (Bengal), and a contemporary and actual participator in the activities of Sri Chaitanya. Chand Kazi had at first

opposed the congregational chanting of the holy name of Krishna promulgated by Sri Chaitanya as the dispensation for this Age, he was converted by the mercy of Sri Chaitanya by means of the *Kirtan* into a great Saint and a consistent and staunch admirer of the Lord. The tomb of Chand Kazi shaded by the reputed four century old wonderful Champak Tree has been a place of pilgrimage ever since the days of Sri Chaitanya to the people irrespective of caste, creed or colour.

The worshipper of freedom must experience the possibility of the realisation of his dreamed to-perverted dreams of the Truth as he pays the tribute of the homage of his heart to the place that witnessed the extinction of the political independence of Gauda-desa (Hindu Bengal) and the establishment in its stead of the eternal throne and the Empire of universal freedom from all disharmony. The remains of departed worldly greatness, the ruins of the palaces and opulence of the Kings of the bygone age, testified by 'Ballal's Stupa' and 'Ballal's Dighi', the Tomb of the Moslem Governor, Fouzdar Maulana Shrazuddin, and the unexplored Buddhist ruins of Suvarna Bihar, supply ideal conditions for the comparative study of the nature of the real freedom offered by Sri Chaitanya.

To the lover of learning the place must also possess the most profound interest. It was here that the Lord of learning Himself taught those principles that reach beyond all limits to the eternal Truth Himself. The eternal spiritual learning has once again been revealed to the world by the grace of the Acharya and is being taught in the Para-Vidya-Pitha of Sri Chaitanya Math, the portals of which stand hospitably open to all seekers of the Absolute of every race and clime.

To Sir P. C. Roy personally, as a teacher of world-wide reputation of the physical sciences, it must be the real red-letter day of his life to be brought to the door of the Laboratory that

lays bare the true Source of all phenomenal world, in the light of the pure science. It is here to play the unique role of the agent who is to unlock officially the gates of Sreedham Mayapur Nabadwip Exhibition to the restored vision of the blinded world. It recalls the day when Sri Chaitanyadeva the Master of Sri Rupa Goswami, the original Acharyya and Source of the Rasayana (lit. the Chemical Science) of pure spiritual Love, Himself preached the service of the Truth to all animate creatures. It is the demonstrations of the principles of the Science of Reality that constitute the speciality and subject-matter of this Exhibition. It provides the only means, which is identical with the end, of the final solution of all problems, wants and miseries of our worldly existence.

The Viswa Vaishnava Raj Sabha expresses its sincere gratefulness to the President for finding time in the midst of his multifarious duties to accept the task of opening this theistic Exhibition, and invites him to devote the remaining days of his earthly life to the search of the real principle of all bliss (rasa). May the real bliss be recognised even as the life of us all!

Sir P. C. Roy was deeply moved as the address was read out and made an appropriate response. The substance of his speech is given below.

After expressing in felicitous language his great appreciation of the honour conferred upon him by the invitation to open the Exhibition Sir P. C. Roy referred to the peculiar suitability of Sreedham Mayapur, the holy Birth-place of Sri Chaitanya, for holding such an Exhibition. Every particle of dust on the place is an object of worship and such worship, far from idolatory, being the only true worship. Sir P. C. Roy proceeded to declare that he was not at all fitted for the task of dealing with the spiritual subject. But he could very much appreciate the secular portion and felt reassured to find that the devotees of Sri Chaitanya Math do not

think is incompatible with the principle of pure devotion to Krishna to pay the most careful attention to the industry and health of the country. The old Indians did not certainly neglect secular interests. They achieved most remarkable success in the cultivation of the science of Chemistry, which they defined as the Science for the cure of disease.

The speaker regretted that the religion of spiritual love taught and practised by Sri Chaitanya Deva has not been preserved in its true condition among His professed followers. This is the plight of all the religions at the present day. It is a most encouraging circumstance that the question of the restoration of purity to the religion of love has been taken up in earnest by the Vi-wa Vaishnava Raj Sabha who have organised this Exhibition for the purpose, and who are themselves persons of irreproachable moral character and real culture. Unless there is a decided improvement of the general level of

the moral character of the people there is no chance of peace and prosperity. Old Hindu Chemistry aimed at the cure of the diseases of the body. The true Chemical science (Rasayana Sashttra) of Lord Chaitanya is capable of removing the diseases of the mind. It is necessary to begin with the cure of the diseases of the mind if we are really desirous of laying the true and lasting foundation of every form of blessing. Sir P. C. Ray felt specially for the miserable condition of the masses. He was convinced that the excessive passion of the peasant classes for foreign luxuries is the chief cause of the present wretched condition of the masses in Bengal. This tendency has been produced and fostered by the bad example of the educated and upper classes. He was convinced that the movement represented by the Exhibition points to the right direction in striving to bring about a return to simple, cultured and morally pure life. He was, therefore, whole heartedly with the movement.

KUMARA

[ONE OF THE FOUR BOY-SAINTS.]

ŚWAMIBHŌO was asked by the Supreme Lord of the universe to create and he began to contemplate on Him. From his heart purified by contemplation came forth four Kumaras who were called Sanat Kumara, Sanaka, Sananda and Sanatana. They were *avatars* on whom the Supreme Lord imposed Himself. Their task was to propagate to the world unalloyed knowledge and devotion. They were from the very moment of their birth both omniscient and devoted and incessantly chanted the Name,

of Hari. They had a golden complexion and brilliance. Sanat Kumara was the chief of them.

Brahma ordered them to multiply but their assiduous devotion to Krishna, spirit of renunciation and utter indifference to the world prevented them from carrying out their father's orders. They took leave of him and travelled all over the world singing the glory of God. They had access everywhere and were known as Mahabhagavatas. We have the following from

Hairavansa : Sanat Kumara said, "I am that Sanat Kumara whom the Vedas speak of. I am the outcome of Brahma's meditation on God. I am endowed with the attributes of Narayana. I have ever been as I was at my birth, so know me as Kumara, I am renowned as Sanat Kumara."

At the request of Markandeya the Saint, Sanat Kumara taught him matters of spiritual importance.

Sanat Kumara joined his three brothers and chanted the mantra "Krishna" Who was taught by Narayana, their Guru.

Once upon a time they went to Vaikuntha eager to see Krishna, their only Object of devotion and adoration. They crossed six thresholds and were about to pass through the seventh gate when Jaya and Vijaya, the two "gate-keepers, saw them who were like boys of five and without robes on. They raised their sticks in order to prevent them from entering. These saints, though not given to malice and anger, when they were thus prevented from serving their only Object of veneration and love, got angry and burned like comets. Sanat Kumara the foremost of them said, "Are you not servants of Sri Hari? Do you not reside in the same region as He? Are you not His personal attendants possessed of the same attributes as He? You need not be so cautious. He has no adversary. None will do Him violence. Nay none will purloin anything but the dust of His feet or the tulasi leaf that lies there. Why do you stand here at all? None but his greatest devotees are able to approach this place. Why do you mete out this sort of treatment to us, His devotees, willing to approach Him? Why, devotees, alone have free access to Him. You rebel against Him in that you want to prevent us from going in. You have attained a superior stage of existence and still you give way to such bad propensities. Your hearts are full of dross and require cleansing. We find

that you are not yet fit for this region. Go and be born as creatures having lust, anger, and greed in their plenitude of power".

Jaya and Vijaya were disillusioned and fell at their feet. Just at this moment the Supreme Lord Sri Hari and His consort came to the place. These saints who were extremely eager to see the holy feet of Hari were beside them: aives with joy and said, "Hari, Thou art everywhere. Still the fools cannot see Thee Who concealest Thyself from their ken but not from those who have assiduous devotion to Thee. We are fortunate that Thou revealest Thyself thus to us. Brahma spoke to us of Thy glory and since then Thou hast been residing in our hearts. Thou art the Ultimate Cause and the Absolute Reality. Thy Form of bliss and unimaginable glory and majesty is the only subject of desire to us who are devoted to Thee. This alone can give them bliss. They do not care at all for salvation. Lord, we have committed offence, we were eager to have a view of Thy holy feet. Thy devotees prevented us. We lost patience and cursed them. For this offence we are bound to go to hell but we do not care for it; we only pray that we may not think of ourselves at all, but our minds may unceasingly stick to Thy holy feet like the tulasi leaf, and our lips recite Thy name and sing Thy glory. We are grateful to see Thy holy feet. We bow down to Thee repeatedly".

The Supreme Lord of the universe who loves His devotees only, said in a sweet voice, "The devotees constitute My body. I eat with their mouths. I teach by example that all should regard the devotees as the greatest objects of veneration. He who insults a devotee in me. Me a hundredfold and I kill him though he might be My gate-keeper. He can never be dear to Me. They have received condign punishment. They are inimical to Vaishnavas. I command their downfall".

The Kumaras were deeply moved and said with folded hands, "Lord, such are indeed those who have dedicated their lives to Thee : but they are great simply because they have surrendered themselves wholly to Thee and recite Thy holy Name without intermission. Thou art the Creator, Protector and Destroyer of the Universe. It is Thou that hast given them this high position. Thou art their All : Thou art their only Master. Thou abidest in their hearts always. It is Thy connection with them that has made them great. Though Thou art the Lord of this Universe, still Thou showest such honour to them simply to teach the world by example, to answer the purpose of a model.

"Thou art the Master of this illimitable world while we are infinitesimal beings. Still Thou art kind enough to be our own and make us Thine own. Thou art the propounder of the eternal religion and Thou comest down occasionally to set it right. By Thy grace can the mortal conquer death. Lakshmi, to win whose favour innumerable men are so desirous, serves you constantly. Thy condescension to Thy devotees does in no way minimize Thy glory but rather conduces to it. Hari, we only pray to Thee to give us what punishment Thou choicest to give."

The Supreme Lord replied "You need not deserve this punishment. This curse

is of My creation. Let them be born as giants".

The Kumaras showed due respect to their Lord and took leave of Him chanting His glory.

In canto IV of the *Srimad Bhagavata* we find the Kumaras giving instructions to Emperor Prithu in course of which they related how superior is the path of devotion to the path of *yoga*.

Ravana had the good fortune to have an interview with Sanat Kumara and asked who was the strongest being and how his appearance was. Sanat Kumara said in reply, "Sri Hari is omnipotent and is the Lord of all. He is the ultimate Cause. He protects the devotees and kills the infidels. There is none to equal Him. His complexion is that of a blue lotus, His robe yellow as its pistil and the garland round His neck, is of wild flowers. Sacrifices, penances, gifts and self-restraint cannot enable one to see Him. It is only His devotees whom He favours with a sight of His Form of existence, knowledge and bliss". He also foretold the advent of Rama. Thus was Ravana apprised of the glory of Rama and he meditated on Him though in an inimical mood. Such are also those great souls that meditate on Krishna only. They clear the way for the real welfare of all.

In the Age of Dwapara, when Krishna, the Supreme Lord, built the town of Dwaraka, He invited all the saints, and the naked Sanat Kumara attended with his thirty million disciples,

The Service of the Transcendental Preceptor

[BY PROF. J. M. GHOSH, M.A.B.L.]

(Continued from p. 205, Dec. '29.)

Let us here pause a little, and consider the step taken by Lakshmi-devi. Is this act moral, pious, and justifiable? Is this becoming of a

chaste lady? A race of moralists who are now luckily extinct,—would express their surprise to hear of this and say—No, it is certainly base and

immoral ; it is unjustifiable. The end is not good and laudable, and the means is quite bad and abominable. The merit of the end, even if it be maintained to be good, could not take away the faulty character of the means : the end can never justify the means'.

The above argument is however only apparently true. The present instance, the propriety of which has been questioned, stands on a level which is quite different from and far above that of ordinary acts to which the above arguments generally apply. The above is the code of empirical morality which does not hold good even in respect of all things mundane, while there is also such a thing as the code of spiritual morality which differs categorically from the empiric, rises above it, and applies to things spiritual. A man has a very happy and ideal family—his loving and faithful wife, affectionate and obedient children, and easy means of livelihood. But he feels within a higher call from above, and from a sense of higher duty to his soul he renounces the world, without apparently much consideration for it. Certainly this act is not unjustifiable because of the seeming cruelty of the act of abandonment which one may commonly think to be unjustifiable as means. The means itself is not unjustifiable for the sufficient reason that it does not aim at

any earthly pleasure of anybody, and cannot be ranked in the same category with a similar act of abandonment by a debauch for the sake of his own sensual gratification. The higher goal of love for God cannot be condemned which necessitates and justifies this seeming cruelty to the family. For ordinary empirical moral code is applicable to cases where the end and the means are all of this world. But the transcendental always reigns supreme over the mundane, and hence the changing code of empirical morality is not of much use and value in matters Absolute.

Similar is the case with Lakshmi-devi. Here she sought by her act of offer neither the pleasure of her own person and senses, nor those of any other earthly being. Her sole object and anxiety was to perform her supreme duty and to serve the transcendental Master by all means—even at the cost of her filthy and transient body of flesh and blood. For she knew it fully well that the service of the spiritual Preceptor on the transcendental plane was the only gate to the service of the Supreme Lord, and she with the last breath of life in her could never tell the revered guests at her door that her store of hospitality was empty, nor could she send them back from the door at such an hour of the day. If there was left any means of doing her duty by them,

Moreover, as we shall see now, Lakshmi-devi, by the mercy of God, had not to subject her person to the lust of the merchant as in all such cases sincere service of Godhead and His undifferentiated manifestation, the spiritual Preceptor, the evil itself is always turned into good through God's mercy.

In the meantime Baradacharya returned home from begging, and his joy was unbounded to see his Preceptor and fellow disciples in his shattered cottage. As he became anxious for their service he was told by the Vaishnavas that they had already done honour to the holy Prasad (the remains of God's repast). Baradacharya entered into the house and on inquiry learnt the whole history from his wife who related to her husband the incident of her promise to the merchant. Baradacharya danced with joy on learning this and said to Lakshmi-devi—"Lakshmi, you are a real partner of my spiritual life, I am really blessed to-day. So long I was under the impression that probably you regarded this bag of flesh (*i.e.* the body) of mine as your husband. But to-day I find that the holy Preceptor has fully bestowed His mercy upon you: knowledge of true relation (of self with Godhead) has dawned upon you, and you have realised that Narayana—the Godhead—is the only Lord of all creatures who are His eternal servants, and

that He is the only husband to whom all creatures are serving maids. I rejoice again and again to think that you have been able to serve to-day the Supreme Husband (Lord) by means of this body which is but food for dogs and jackals."

Gradually Sree Ramanuja and the disciples came to learn the particulars of the service of Lakshmi-devi, and Ramanuja bade the couple proceed to the merchant's house and to give the merchant some Maha-Prasad (the great Favour). The couple at once proceeded to the merchant with the Maha-Prasad. Baradacharya stood outside, and Lakshmi entered within and offered the Maha-Prasad to the merchant. The fortunate merchant began to eat the Maha-Prasad at the request of Lakshmi. But lo! the efficacy of the favour of the Vaishnava! A change of mind came upon the merchant as he was in the act of honouring the Vaishnava Prasad. He became repentant, and said—Alas! what have I done! Whom have I set my evil desire upon! Certainly you are a Vaishnava lady and spiritual companion of a Vaishnava. And I have coveted your sacred person dedicated to Narayan! Mother, I have sinned at your feet and it is you who can save me from hell. Mother, have mercy upon me. Will not your holy Preceptor forgive and bless me with His mercy? I know and I have heard

that Vaishnavas are ever merciful and forgiving, and do not look to weaknesses of fallen creatures. Will He not show me mercy then ?

The chaste lady returned to her husband and told him all the incidents, and they subsequently reported the matter to the merciful Master on behalf of the merchant. Sree Ramanuja, the saviour of the fallen, finding the merchant extremely repentant, took mercy upon him, and blessed him with initiation. Later on the merchant intimated to Ramanujacharya his intention to serve that Vaishnava couple by offering the earthly riches and prayed for His kind permission. But on hearing this Baradacharya very humbly submitted to his Preceptor,—‘My master, kindly do me this favour that your humble servant may never deviate from this duty of serving Hari Guru-Vaishnava (the supreme Godhead, the holy Preceptor, and servants of God). May my mind be not allured away from the service of your holy feet by mer., money and praise ?’ Ramanuja understood the sincerity of intention of Baradacharya and said to the merchant, “All sufferings of a true Vaishnava are but apparent and unreal. Know it for certain that those sufferings are really the greatest happiness to him. People blinded by the pride of wealth and desire of sensuous enjoyment can know nothing of this. For the pride of learning (empirical

knowledge), wealth and birth (high lineage) cannot know a Vaishnava’.

Meanwhile Yajnesa, the rich disciple of Ramanuja, was sorely aggrieved for not being able to serve the Preceptor, and appeared with a heavy heart before his master in the house of Varadacharya and unburdened his heart to Him. Ramanuja said,—‘You sinned against Vaishnavas, and so I was unable to accept your hospitality and service. You offended your fellow disciples by going into the house without giving them a reception. Yajnesa replied,—‘I was overjoyed to hear of your auspicious visit and was busy arranging your reception.’ Ramanuja then advised him saying, “To be overwhelmed with joy is no pleasing and serving, for a true devotee feels highly indignant at his own joy which prevents the joy of serving Krishna. Where the slightest of desire for one’s own pleasure exists there is no service : it is but desire for being served for one’s own enjoyment. For in true service the desire for the pleasure of the served, i. e. Preceptor, only should exist. Again the service of the Preceptor is never possible when the service of Vaishnavas is excepted. Because the Vaishnavas, i. e. the servants of the Preceptor, are but the different limbs of himself. Hence it was an offending of Vaishnavas on your part as you busied yourself in the thought of my service without doing due honour to

the Vaishṇavas. That is but showing regard for the one half without the least consideration for the other half, of one complete whole. That is why I did not go to your house".

Then, Yajnesa understood his own mistake, and admitting his guilt expressed his regret again and again and begged to be pardoned by his Master and the Vaishnavas. At this Sree Ramanuja agreed to accept Yajnesa's service at his own house. Such is the ideal conduct of a spiritual Preceptor and a truly self-dedicated disciple. The spiritual Preceptor never cares for learning or birth, but only for the serving

spirit of the wholly dedicated soul. He is the true teacher of the right distinction between sincere service on the one hand and enjoyment and salvation on the other. The true Preceptor does not declare himself a saviour of the fallen by keeping his disciples ever in the fallen state. For he truly does save the disciple and uplift him to his own level of eternal Freedom, divine Love and infinite Bliss. He has no desire of his own to fulfil, and so being quite free from all expectations on his own account he never panders to the selfish wishes of his disciples.

Sree Raghunath Das Goswami

(Continued from p. 182, Nov. 1929).

Avoiding the paths that led through the villages, Raghunath proceeded along the forest tracks meditating on the feet of Chaitanya with body, mind and speech. He journeyed thirty miles in course of a single day and stopped in the cattle-shed of a cow-herd in the evening. Finding him fasting the milkman offered him milk. Raghunath after drinking the milk lay there for that night.

Here, at his parental home, the guards detecting his absence went to his Gura and enquired about his whereabouts, who told them that Raghunath after taking his permission had returned home. There was now a great clamour, 'Raghunath has fled.' His father said that Raghunath must be fleeing in the company of the devotees of Gauda who were on their way to Nilachal to meet the Lord, and

directed ten men to pursue and bring him back. He wrote a letter to Sivananda couched in supplicating terms to send back his son. Those ten men went as far as Jhakra where they overtook the party of the Vaishnavas. Presenting the letter to Sivananda they asked him about Raghunath. Sivananda told them that Raghunath had not come to him. Those ten men there-upon returned to the parents of Raghunath who were filled with fear and anxiety for their child on receiving the tidings.

Meanwhile Raghunath Das getting up at early dawn after the night's rest in the cattle-shed turning aside from the easterly direction in which he had been moving, faced southwards and after crossing Chhatrabhoga left the main road and journeyed by way of small, out-of-the-way hamlets. He trudged on all day without food. He did not feel the inconvenience of hunger, his mind being fixed on the attainment of the feet of Chaitanya. Sometimes by mastication, sometimes by cooking, at times by drinking milk he maintained life by what-ever method of feeding himself was available at any time.

Raghunath reached Sri Purushottam after a journey of twelve days. He took food on three days on the way. When Raghunath gained the company of the Vaishnavas the Lord was seated

with Swarup and the other devotees. He made his prostrated obeisance from a distance, remaining in the yard. Mukunda Das said, 'Here is Raghunath just arrived'. The Lord said, 'Come'. Raghunath clasped His feet. The Lord rose and out of mercy embraced him. Raghunath greeted the feet of Swarup and other devotees. All embraced him on noticing the Lord favouring him.

The Lord said, 'The mercy of Krishna is the most powerful of all. It has snatched you from the abyss of the filth of worldliness'. Raghunath said to himself in his mind, 'I do not know Krishna. Your mercy has snatched me ; this, indeed, I do admit.' The Lord said, 'I regard both your father and uncle as My grand-fathers on the maternal side by reason of their relation with my maternal grand father. Both of them are as servants in the form of brothers of Nilambar Chakrabarti. I avail of this to cut jokes with them. Your father and uncle are maggots wallowing in the sink of the filth of worldliness. In their infatuation they dream as happiness the intense agony of the poison of worldliness. Although they perform the rituals enjoined by Brahmanas and help the latter in every way, they are still not pure Vaishnavas but have merely the appearance of such. Yet worldliness is by its nature stark blind,

It makes one do that which produces the bondage of birth. Krishna has delivered you from the clutches of worldliness which is so fatal. The greatness of the mercy of Krishna is beyond all expression'.

Noticing the emancipation and uncleanness of Raghunath the Lord said to Swarup with a mind softened by pity, 'This Raghunath I give to your keeping. Be pleased to accept him as son and servant. There are with me three of them each of whom bears the name of Raghunath. Swarup's Raghu is his name from this day'. Saying this the Lord took hold of the hand of Raghunath and made him over to Swarup. Swarup said, 'As is the command of the Supreme Lord'. So saying he again embraced Raghunath.

The affection of Chaitanva for His devotees is the wonder of His biographers. The Lord pitying Raghunath spoke thus to Govinda, 'He has suffered much hardship on the journey. Make him very comfortable for some time'. Going up to Raghunath the Lord said, "Bathe in the sea. On your return after seeing Jagannath, take your meal". Saying this the Lord rose for His meal. Raghunath Das then paid his respects to all the devotees who were struck with wonder on beholding the mercy of the Lord to Raghunath, and they all greatly praised his good fortune.

Raghunath went to the sea, bathed there and came back to Govinda after seeing Jagannath. Govinda gave him the dish containing the remains of the Lord's meal. He 'accepted' the 'great favour' with joy. In this manner Raghunath stayed at the feet of Swarup. Govinda gave him the 'prasād' for five days. From the next day after seeing the of flower-offering ceremony of Jagannath Raghunath used to remain standing at the Lion Gate for food. The servitors of Jagannath are all worldly people. They retire at night to their families after finishing their respective services at the Temple. If they chance to meet any Vaishnava standing in expectation of food at the Lion Gate they kindly give cooked food to some shop-keeper for feeding such persons. The custom has prevailed at all time for devotees who ask for nothing, to remain thus standing at the Lion Gate. The Vaishnava performs the Sankirtan of the Name all day and sees Jagannath undisturbed by any selfish anxieties. Some repair to *Chhatras* where they accept any food that is available. Others wait at the Lion Gate at night for alms. Renunciation of worldliness is the predominant characteristic of the devotees of the Supreme Lord, which is pleasing in the sight of Lord Gaur.

Govinda informed the Lord, 'Raghunath does not accept the 'prasād' but

obtains his food by standing at the Lion Gate for alms'. On hearing this the Lord was pleased and said, 'He has done well. He has adopted the course worthy of one who has renounced the world. The *Vairagi* (one who has renounced the world) should always chant the Name. He must live on food obtained by begging. If a *Vairagi* depend on another, his object is frustrated. Krishna disowns such renunciation. If a *Vairagi* entertains the desire of gratifying his palate, he misses the great object of renunciation and comes under the bondage of worldly hankering into the bargain. The duty of a *Vairagi* consists in the performance of the Samkirtan of the Name at all time and filling his stomach with grass, leaves of trees, fruits and roots. He who runs hither and thither for the gratification of his palate, being addicted to good eating and sexuality, never attains Krishna.'

Another day Raghunath laid his request at the feet of Swarup to enlighten him about the mode of life that it was proper for him to lead, 'I have not even the remotest idea why I have been made to renounce home. May the Lord instruct me as to what I am to do'. Raghunath never spoke even a single word to the Lord directly. He

submitted what he had to say for himself through Swarup and Govinda. One day Swarup laid at the feet of the Lord the request of Raghunath, 'He has not the remotest idea of his duty. He wishes to learn from the holy lips of the Lord Himself as to what he is to do.'

The Supreme Lord with a smile said to Raghunath, 'I have made Swarup your preceptor. Learn from him the true principles of the method and object of spiritual endeavour. He knows more of them than even Myself. Yet if you cherish any trust for My command you may feel assured by what I am telling you. Do not listen to worldly talk, nor use your lips for such talk. Do not eat nor dress well. Take the Name of Krishna at all time, desiring no honour for yourself and rendering honour to all. Serve in the mind Radha and Krishna in Braja. This is My instruction in brief. You will get the details of it from Swarup.'

After hearing this Raghunath greeted the feet of the Lord. The Supreme Lord bestowed on him the mercy of His embrace and once again commended him to the charge of Swarup. In the company of Swarup Raghunath engaged in the inner service of the Lord.

(To be continued)

Sri Vyas-Puja Homage

At the Lotus Feet of the Divine Spiritual Preceptor, Guide, and
Support on the Occasion of the Fifty-sixth Anniversary
of His Most Auspicious Advent.

MOST merciful and revered bestower of the consciousness and service of the transcendental Supreme Lord,

May Your Divine Grace in exercise of Your perennial and causeless mercy towards this most execrable of all sinners be pleased to open my sealed eyes and enable me to attain to a clear vision of the Truth whose face is hid from my view by reason of my own wilful abuse of my faculty of cognition in refusing to admit and follow the Truth under the insincere and utterly irrational and disloyal plea of exercising my natural freedom to choose my own course by preferring to remain in my present state of elected sin and ignorance. In this present state of sin I have become so habituated to follow untruth and shift the responsibility for my ignorance and misdeeds to the shoulders of my Master that I only ape the language of humility when I profess to approach Your Divine Grace with even this my humble prayer for needed enlightenment. My confirmed egotism is hardly aware that I am always resolved to really accept nothing as Truth which does not accord fully with my enormous stock of accumulated untruth. I am so accustomed to deceive myself that I find it impossible after every form of disillusioning experience, so amply provided by the unstinted Grace of the Most High, to admit candidly the fact of my absolute failure hitherto to attain the dimmest view of the Truth. In the attempt to evade any real confession of my failure I persuade myself into a pretended 'belief' in progressive and graduated enlightenment and choose to imagine that I have all

along been constantly approaching the Truth as the result of my continued perverse activities and that I require in consequence merely to be helped over the last stages of a journey which has been extraordinarily successful on the whole ;--and when I am compelled in all honesty to admit that I know *nothing* regarding the Absolute Truth in spite of my dogma of progress I still fall back upon a theory of natural evolution, in this state of convinced utter ignorance, by reason of fancied analogy with the law that seems to foster the *growth* of my physical body and ignorant mind, against the protest of my own more responsible instincts.

Wherefore, it is necessary in all humility and as a matter of sincere and reasoned conviction at the very outset to pray to Your Divine Grace for the undeserved boon of an undeluded inclination to approach the Teacher of the Absolute Truth with the necessary faith that he really possesses the knowledge of the Truth Who at present is perfectly unknown to me and that he has also the power of instructing me in regard to the same if I realise the necessity of submitting to receive Him as a causeless favour at the hands of the transcendental Teacher. I do not at present possess this purity of submissive inclination. That which thus impels me to seek the shelter of your holy feet is the assurance of the *Shastras* and the unanimous testimony of all seers of the Absolute, the truth of which is not capable of being wholly hid even by the perversity of insincerity, which is my besetting vice, that Krishna Himself directs the steps of all humble seekers of the Truth to His own agent who alone is em-

powered to deliver them from the bondage of ignorance. I rely on the same high authority, and my own bitter experience, in believing unreservedly that there is no other way of being delivered from the state of sin and ignorance than by such direct Divine Grace. I also find reason to believe that if I fail to be enlightened or if I am misled by anyone it will be so entirely on account of my own wilful and deliberate insincerity and not for any fault of another, because Krishna's promise cannot be untrue and is perfectly consistent with the highest principles of my own unbiased reason.

I am aware of the fact that there is every chance of my falling almost unconsciously into the power of a false teacher who happens to possess sufficient cunning to exploit my present imperfect belief in the Absolute and the *Shastras*, as my present inclination is at best no better than a treacherous form of credulity based on the vanity of the realization of my deserving Divine aid necessary for finding out the good preceptor.

May I, therefore, learn by unseen Divine Grace to be inclined to blame only myself even if I happen to be self-deceived in my quest of the good preceptor and may persevere in such quest after every failure by the method of sincere and searching self-examination to guard myself against the tricks of my own corrupt egotistic disposition which alone can deliver me into the hands of the false teacher and prevent me from submitting unreservedly to the good Preceptor when and if he actually presents himself.

Divine Teacher,

All my trouble is due to the fact that in my sinful state I am not prepared to admit my complete ignorance of the Truth. In order to postpone deliberately the necessity of admitting my own ignorance I sometimes adopt the fantastic opinion that there is no such thing as the Absolute. I maintain with the pseudo-Buddhist that *every-thing* is impermanent, and the Absolute Eternal Truth is a figment of diseased imagination. I profess to be a worshipper of pragmatic

truth which seems to afford me the opportunity of being comfortable in this world and now and in accordance with my present inclinations.

I profess to be convinced elevationist or Karmi. I stick to this conclusion even when I seem to relax in my belief by choosing to meddle with metaphysics and religion. By offering to take an interest in religion I have no intention of modifying my former conviction or mode of life. I want to understand the Absolute in the light of my worldly experience and for the purpose of using such knowledge for worldly purpose. As I profess to be a believer in progress and efficiency I hold that the worldly is identical with the real and concrete and is on this account to be preferred to the Absolute which cannot have any definite, i.e. concrete or limited existence. To me this present world is the ideal place of all possibly useful activities. I am for this reason wholly contented to function on this *terra firma*. I believe that my worldly activity is ordained by Providence and unless I make the fullest use of the opportunity of practising worldliness I shall deserve to be punished for such ungrateful perversity. I thus become an optimistic materialist and glory in my worldliness despite its evidently unwholesome limitations. Indeed, I cherish these very limitations as I suppose them to be my God-given nature. So I accept in a spirit of grateful resignation what God has been pleased to give me and I am convinced that my highest and only duty consists in trying to make the best use of all opportunities of worldliness undeterred by its sorrows or joys that I believe to be an inseparable part of my existence and intended to stimulate my exertions. I call this my truth which it is my duty to accept and act up to. I, therefore, also necessarily approach Your Divine Grace in the hope of adding to the stock of my knowledge and experience, as all elevationists are in duty bound to do, in order to extend further the scope of my worldly activities.

I also profess to worship God in the same spirit. I express my gratitude to God for providing such

excellent opportunities of progressive self-improvement, and the more I reflect on the advantages of my present condition the more am I filled with pious wonder at the manifestation of God's mercy towards a sinner like myself who can only miss such excellent chance of worldly enjoyment through sheer folly and idleness. From this actual manifestation of God's unstinted mercy in this world I hope for a continuance of the same after death and through all time. I am thus led to pray for His blessings in the mood of a favourite spoilt child.

This is elevationism, the dream of the Karmi. The elevationist's working hypothesis regarding the nature of himself is based upon a careful generalization of his present aptitudes. The truth according to him is necessarily that which best supplies his present-felt needs. The elevationist has no doubt regarding the beneficent character of such needs.

But although I happened to be technically an elevationist myself I found that I had no uncomprisable quarrel with the liberationists. The salvationist is anxious for the removal of his present wants by the method of abstinence from worldly activities. The salvationist looks upon worldly activities as productive of misery due to the impossibility of the fulfilment of the aspirations of worldly enjoyment. He thinks that in proportion as one's desires of such enjoyment are realised the more impetuous do they grow and the chance of their fulfilment is necessarily and proportionately reduced. He, therefore, must be saved from the clutches of unfulfilled and waxing desires by regulation of his own nature which would enable him to control those desires. He thinks that the life of abstinence alone affords the prospect of escape from the misery of unfulfilled desires. According to him there should be no misery if self-control could be perfected. Asceticism is conceived to be the condition of successful and real happiness. This view is not opposed to elevationism as regards its object and the two are capable of being reconciled as they both aim at

happiness in terms of present needs. They are really supplementary to one another and are blended in the so-called balanced ethical life. There is, however, a more logical school of salvationists who hold that with the final attainment of deliverance from the joys and miseries of this world the individual soul becomes identical with the Divine and actually merges into the One. If it wants to function at all it is bound to be thereby subjected to limitation. The Absolute, God or the liberated soul—these three according to them being one—is the only unlimited. As there cannot be more than one Absolute there does not exist any dividing line separating the liberated soul from the One Absolute. The sinless soul is thus self-contained and perfectly self-happy. With this school also the elevationist need have no quarrel except in so far as such idealism may react on present activities producing a tendency to undervalue their importance. But the difference between the Mayavadin and the Karmi is really one of method and not of object. They both aim at the same thing and in practice mostly follow similar methods and there are professional ascetics in both schools.

The elevationist and salvationist both look up to God in the same way as children of this world look up to their loving father, in expectation of a rich inheritance, not in this case after the demise of the father but during his life-time. They expect in fact to be co-sharers in the joint properties of the Mitakshara family. The children expect to be masters and proprietors and occupy a seat by the side of their father on the dais. There is thus every reason for all people to be grateful to the preachers of elevationism and salvationism and to take the difference of method as a helping feature in a contest of love. The different methods are viewed as various paths leading up to the common goal. The nations accordingly support a sufficient body of elevationist and salvationists for the promotion of the invaluable qualities of virtue, hope and contentment among the

people. The sectarian difference between elevationism and salvationism need not prejudice the State desirous of the promotion of virtue, against those creeds on principle. Even hypocrites need not be discouraged, since hypocrisy itself is also a form of homage to the cause. All preachers professing the above views, including the hypocrites, are thus supposed to be engaged in the highest of all duties, viz. in the task of promoting worldly well being in the most comprehensive sense, and they are, therefore, supposed to deserve the heartfelt gratitude of the State for their unsolicited co-operation in the common cause.

Divine Teacher of the real Truth,

As I come up to you for enlightenment I come laden with all the burden of elaborate falsehood accumulated by the labours of myself and all the past generations of elevationists and salvationists and by them bequeathed to me. But I am nevertheless conscious that neither the elevationist nor the salvationist takes any proper account of the fact that no glorification of the things of this world can really satisfy our unbiased reason which sub-consciously and in rare, lucid intervals repel with vehemence the officious service of those who confidently offer the gilded pill of worldly facility as the panacea of the malady of the ills that 'flesh is heir to'. I am, however, too much accustomed to their sophistries some of which I have tried to recollect and faithfully lay at your feet. But I dare not trust my own sincerity or sense of responsibility even when I think that I should resolutely set myself to distinguish between the products of the speculations of limited minds and the Absolute Truth presented by yourself. May your Divine Grace in exercise of your mission of mercy as declared by the Shāstras be pleased to impart to me the real inclination of approaching your lotus feet with a mind free from all preconceived opinions in order to be able to hear the voice of the real Truth, for the purpose of exclusively serving the same. May I come to you as one who is utterly ignorant and sincerely disposed

to receive the message of the Absolute. May I approach you with the humility that is proper for a blind man willing to avail of the guidance of one who possesses the power of imparting to him the faculty of his lost vision. May I be inclined really to submit to be enlightened by you.

My affectionate and Divine Guide,

This craving for humility has been the result of my conviction that elevationism and salvationism are alike insufficient to satisfy my real needs. The ideals offered by them are attractive by reason of their subtle appeal to my superficial nature which seeks gratification of insatiable sensuous desires by the pursuit of the fleeting pleasures and advantages of this world. I am disgusted with the pursuit of such selfish, transitory pleasures. I want to know my real quest. There is no affinity between my higher and real self and the most subtle and refined forms of worldliness. Every kind of so-called happiness or peace promised by the elevationist and salvationist makes its appeal ultimately to the senses. But my pure self abhors all manner of sensuousness. I feel that I have been grossly deluded by the vagaries of my apparent and false-self, which have so long been exploited to my cost by the preachers of elevationism and salvationism, who now appear to me to be no less deluded than I myself. It is one false-self calling upon another false-self to adopt its falsehoods. It is this superficiality or materialism that differentiates worldliness from the function of the soul. It is acceptable to the false-self on account of its untruth and sensuousness, which are altogether incompatible with the spiritual principle of service. Those who abhor to serve are doomed to the necessity of desiring to enjoy, to be sensuous, to be served. Those who do not serve the Truth are seemingly served by untruth by being thus deluded. I wish to get out of this unnatural condition which I recognize, as the consequence of my insincerity. I sincerely wish to understand my real and worthy function in this world.

My affectionate and Divine Master,

It is for this purpose that I have believed in the promise of the *Shastras* that the good preceptor has the power of enlightening ignorant sinners like myself about the real Truth, and I have accordingly ventured to approach your Divine Grace in all humility, possible for a sinner, for such enlightenment; believing firmly that your Divine Grace possesses those characteristics of a good preceptor that are laid down in the *Shastras*, who appears in this world for the deliverance of sinners like myself. I have already wasted many a precious year of my life in the vain attempt of finding out the Truth by my own effort, relying on the misleading assurances of empiric teachers. All those efforts have, however, served to convince me most strongly than ever of the utter futility of their method for the purpose I have in view and the imperative necessity of reliance on the method of submission as laid down in the *Shastras*.

Divine Teacher,

Being born in this country I have had the good fortune of inheriting the traditional reverence of the people of Bharatavarsha for the *Shastras*. My Godless secular education has not been able to completely eradicate this inherited, inexplicable faith in the Scriptures. In all the schemes that my ardent fancies have continuously woven for the deliverance of myself from the manifold evils of the world, I could never wholly reconcile myself to the idea of cutting myself off from the glorious spiritual treasures of this holy land. I fondly looked forward to the day when a great person, sent by God Himself, would appear in our midst, to restore the spiritual life to this country by a truly convincing exposition of the *Shastras* and thereby making it possible for me to adopt them again as the basis of all my endeavours. I have never believed in the possibility or desirability of separating life from the Truth Absolute. I never thought that religion is only one of the departments of life, being merely departmental morality tinged with emotion. These

petty and fanciful opinions appeal to me to proceed from a low ideal of human personality.

I have also come across a different type of people who, while professing to cherish great reverence for the *Shastras*, are unable or unwilling to make them the basis of all activities of their lives. I have met with persons who admire the Scriptures of every country but in practice prefer the guidance of their own judgment. They profess willingness to be enlightened but are opposed to what they call the *authority* of the *Shastras*.

The actual conduct of all these persons appears to me as inferior to the real Brahman ideal laid down in the *Shastras*, although they themselves may not admit it. But in the case of the Brahmans of this Age, I find that they are full of the pride of caste which is due to the want of a broad Shastric education either on old lines or new. But even those among the Brahmans, who happen to be above this narrowness, are by no means prepared to adopt the life laid down in the *Shastras*. A few of them try to follow a middle course retaining as much of the Shastric life as appears to them to be compatible with worldly conditions. Outside the Chaitanya Math I have not met with a single open-minded person who is really convinced that it is both practicable and necessary to submit wholly to the guidance of the *Shastras* as interpreted by the good preceptor, and who is also prepared fully to act up to such conviction. Here in the Chaitanya Math alone I have found that comprehensive interpretation of the *Shastras* which have made it possible for such a large number of sincere souls to adopt the complete Shastric life in practice from rational conviction. The living example of so many gifted persons of ideal character dedicating their lives wholly to the service of Krishna has led me to believe in the actual existence of Divine Grace in the shape of the spiritual preceptor in the Chaitanya Math. I believe that this fact can be easily realised for himself by any unprejudiced person who is prepared to spend a few days in this home of the

pure servants of Krishna for this purpose. Unless one comes into really close personal contact with a *Sadhu*, whose life is essentially different from ours in as much as it is wholly devoted to the Absolute Truth, it is not possible for him to have a true idea of this all-important matter. The experiment is worth making with a truly scientific and detached attitude, because the *Shastras* teach nothing but how to *live* the life of a *Sadhu*. It is the knowledge for conduct which alone really matters. The knowledge which is not also practice is ignorance.

Divine Teacher of the Absolute Truth,

It was in this manner that the conviction was slowly formed in me that in this world, as far as practice went, religion was almost non-existent and worldliness ruled supreme both in the Temples and the Academies. The greatest scholars and the greatest priests appeared to me, by reason of their clamorous pretensions to our attention for impressing on it their brands of the untruth, to be no better than the others, and a source of positive danger to the unbiased seeker of the real Truth. If all the pseudo-priests and all the pseudo-scholars possessed the sincerity of avowing their utter ignorance of the Absolute the serious seeker of the Truth might be saved much waste of time and energy which he now devotes to patiently attending to their strings of hollow arguments which is all an empty sound to end only in an insincere attempt to avoid the confession of misguided ignorance.

"The greatest and most dangerous sinner of this stamp is the modern evolutionist of all shades. He preaches the self-contradictory error that the Absolute is realised by the transformation and sublimation of the relative, that the whole cosmic process perceptible to our present senses is the Absolute Himself in embryo; that, therefore, the life that dedicates itself to unravelling the tangled knot of mundane existence by employing the senses to observe its conditions extensively and closely, is the life on the track of the Absolute. According to this view there is no unbridgeable, categorical

difference between the relative and the Absolute. It is accordingly held that the Latter will be bound to expose Himself to the prying curiosity of our ever-widening vision by some method, which is no doubt unknown and also appears to be unknowable to us at present, in the same way as many other hidden secrets of mundane Nature which are daily yielding to the spirit of adventurous research. The positive, worldly or empiric sciences according to this school constitute the only scriptures of this world and the so-called transcendental Scriptures must submit to be perfected by the empiric scientists.

The real misfortune of past generations of mankind, according to the evolutionary view, has been due to the absence of adequate faith in and insight into the assertive method of search and the consequent prevalence of uncritical belief under the name of 'religion'. The evolutionist emphatically and specifically rejects the claim of revealed religion to give the law to our life. Any position of superiority which any evolutionist seems to concede to 'revealed' religion resembles that of the constitutional sovereign of a country whose office has been so thoroughly 'reformed' that he has ceased to be the master and has become the servant, of his people. I have already referred to this class under the name of elevationist or *Karmi*. The evolutionist is a *Karmi* of the most thorough-going type and his errors are so palpable that they have not escaped castigation even at the hands of the empiric philosophers of the sceptical school. A negative position is destroyed by the opposition of the contradictory negative and this is the salutary law of all relative existence. In other words if we are not carried away by sentiment and inconclusive material results it is possible for us to discover, like Kant or Einstein, the not very mysterious limits of our present world, and be repelled by its real insignificance.

The superficially 'cultured' people of this Age are so intoxicated with the 'triumphs' of empiric science that when any of them make a show of

following the *Shastras* that expressly treat of the Truth Absolute they feel that they really act against their own conviction from deference to tradition, habit, patriotism or similar irrational, sentimental considerations, accepting the definition of religion that it is morals i.e., rules of conduct framed by empiric reason in the by-gone ages, tinged with emotion. But such superstitious deference to the Absolute also belongs to the realm of relative existence no less than its actual rejection.

Considerations for sentiments that require the curtailment of the faculty of reason are after all only a subtle form of concession to the principle of ignorance. It is self-deception of this type that is accountable for this showy practice of ancient rites and ceremonies that are inconceivable to the practitioners of them. I fell into this error when I considered it as my duty, under the advice of a religionist of this school, to practise the simplest form of worship for a Brahmin, viz.—the Sandhya, as the practical supplement to regular and intensive study of the *Shastras* with the help of grammar, lexicon and common sense. It was the last which suggested this course to me and I thought that I had discovered at last the secret of the *Rishis*. I also made a large number of startling discoveries on this path like any other research student and that also in an amazingly short time, and congratulated myself on my natural righteousness which was thus rewarded by the mercy of God. In fact I sank into new depths of egotistic hallucinations, mistaking them to be realisation of the real secrets of the universe.

My affectionate Teacher,

I learnt for the first time the message of spiritual submission in an unequivocal, rational and practical form from unsought contact with the devotees of Sri Chaitanya Math while I was providentially thrown into their midst for a few days, under the roofs of one of the sacred abodes of Krishna that have been made manifest by you in different parts of the country; for the first time and in spite of myself I was

made to feel that I was in the company of persons who actually lived a life which was altogether different from that which I had been leading and which in its purity and single-hearted devotion to the transcendental was a complete revelation and put before me in a concrete and definite form in all its supermundane perfection the life of which I had read in the *Shastras* but which had till then been wholly and grossly misunderstood by me and my quondam advisers. I then realised for the first time that the Truth embodied in the *Shastras* is absolutely different from all so-called truths that are elaborately set forth in the ordinary literature of the world. I became naturally anxious to learn more about this new Truth under the direction of persons who are conversant with Him.

My most affectionate revered Guide and Preceptor,

At this stage I was led by the above considerations to enquire seriously about the nature and necessity of spiritual initiation. I was told that unconditional submission to the good Preceptor is the essence of initiation. Every rational being has the just and natural right of following his own judgment. The submission demanded of a rational being can, therefore, never be unconditional in the sense of being irresponsible. But a rational being need not, therefore, not submit at all. As a matter of fact we are always rationally submitting to a variety of persons and circumstances by fully, exercising our free judgment. If I am convinced of the necessity of submitting to certain conditions for the purpose of gaining anything that appears to me to be necessary and useful, such submission is legitimate exercise, and not a surrender, of my freedom of judgment. It is this consideration which forms at once the justification, and establishes the necessity of submission to the teacher during the period of novitiate. All subjects worthy of being learnt deserves to be pursued seriously and with due sense of their importance for myself if I am to be in the position to benefit by my labours as learner. Such tutelage is, therefore,

no less necessary for the purpose of obtaining a practical knowledge of the *Shastric* life. This is also the generally accepted principle underlying all systems of education. Learners are made to submit to the conditions which are framed for them by persons of mature judgment in charge of those educational institutions into which they elect to be admitted. A learner who is a child does not always like to submit to the salutary rules of discipline necessary for his education. He is not cured of the tendencies to rebel against authority by being convinced of the justice of the school authorities, for the simple reason that he happens to possess at his tender age neither the experience nor the maturity of judgment which are necessary for the formation of a rational judgment on any subject. The school authorities, therefore, are justified in putting down by the vigour of disciplinary measures all irrational ebullitions of the spirit of childish insubordination. But the mechanical submission to rules need not, therefore, be ordinarily enforced in the same way in the case of adults. But for the purpose of preventing mischief deliberately contemplated by adults with a criminal tendency it is necessary to have recourse to this method of severity. Those who are entrusted with the management of adults have constantly to bear this in mind if they want to avoid the error of encroaching unduly upon the natural right of adults to freedom of judgment. The successful management of pupils thus depends very much upon the informed and patient judgment of the person in charge of their education.

Most Reverend Teacher,

When I realised the necessity of submitting to be taught I was prepared to fulfil those ordinary conditions of pupilage. For reasons that I have mentioned above I experienced the necessity of enquiring after the life laid down in the *Shastras*. I also recognised as a corollary the reasonableness of the *Shastras* themselves laying down the conditions of spiritual pupilage and the *rationale* of the

obligation on the part of all *bonafide* pupils to agree sincerely to follow those rules. Of course all this presupposes a measure of belief in the *Shastras* which is not less than what a serious student has for secular studies of any kind. The possibility of victimisation under these safeguards did not suggest itself to me. Neither does it suggest to any person when he is admitted into the secular schools and colleges. I then took it for granted that I was sure to learn something if only I myself was honest. It is happily this spirit of unconscious humility that helps a child in submitting, however unwillingly at first, to mechanical labours of the rudimentary stages, that demand for their reasoned acceptance the highest conclusions of a mature judgment. The cues of guarding against fraudulent victimisation rests on the guardians of children, who take their children to an educational institution and are enabled to do so with a certain degree of confidence for the reason that they themselves are more or less familiar with the nature of the work done there by the pupils. They are also helped by general consensus of opinion in favour of such a course and even more effectively by the example of persons in whose sound judgment they can implicitly confide. They have, at any rate, no doubt as regards the value of secular studies and the method of education followed by the institutions that have been devised by the experience of responsible persons for their proper cultivation.

But the very necessity of studying the *Shastras* is not admitted by all adult persons who are ordinarily considered fit to form a rational opinion on all subjects. The utility of the *Shastric* life itself is questioned. Such life is considered to represent the ideals and methods of a by-gone age which was lacking in the knowledge and experience of the present. Most of those who profess to believe in the *Shastras* are by no means prepared to adopt anything contained in them without a careful examination in the light of their own knowledge and requirements. In other words, the *Shastras* are put

into the category of secular subjects and are regarded as subject to the law of being rendered obsolete by lapse of time. They are supposed to require to be constantly brought up to date as any secular science. Many of those who profess to believe in the Absolute Truth of religious principles are not prepared to extend their belief to the concrete institutions and practices of any particular religion. They want to distinguish between the form and the spirit and hold the view that the form, although it ought to conform to the spirit which is the same for all ages, itself requires constant adjustment to changing circumstances. This view reduces the study of the *Shastras* to the class of historical and antiquarian studies as useful for the purpose of the better realization of those eternal principles that necessarily underlie also modern practices, by loosening the bondage to the external form which is necessarily local and transitory. Those, therefore, who choose to follow in *practice* as well as in theory the teaching of the *Shastras*, in deference of the *Shastric* principle that the practice is identical with theory in the case of the Absolute, seem to make a great demand on the credulity of moderns.

Divine Teacher of the Absolute Truth,

The *Shastras* are unanimous on this point. They say to us that the Absolute Truth is incomprehensible to the empiric reason and cannot, therefore, be learnt by those methods by which the empiric truth is learnt. The empiric truth and

methods of its acquisition are by their very nature independent of another and both of them are subject to the law of constant change. The Absolute Truth is eternal and unchangeable and in this respect there is no difference between method and object because both are True. There is a higher reason than the empiric reason. It is only to this higher reason that the Absolute Truth eternally manifests Himself. The movements of empiric truth act as an obstacle to prevent the of the Absolute. If the practice of the Absolute Truth is not adopted any theory of Him discovered from practice necessarily ceases to be Absolute. We get the various warring sects in the domain of religion as the consequence of the neglect of practising the Truth. All the differences of religion are traceable ultimately to the abandonment and empiric distortion of spiritual practice. The very first thing therefore, that has to be clearly realised is that the *Shastras* contain the message of the Absolute Truth Who is categorically and eternally different both as regards practice and theory from the empiric truth. We, whose horizon is bounded by the limits of empiric knowledge, occupy the position of veritable infant pupils as regards the Absolute Truth and have to begin from the very alphabet. The *Shastras* require that we must approach the enquiry of the Absolute in this spirit of humble submission, discarding all empiric prepossessions and vanities.

(To be continued)

The Author of Chaitanya Charitamrita

(BY S. J. SATYANVAN SEN M.A., B.L.)

(Continued from pp. 260, January, 1930.)

One day the Lord asked Swarup for Sundarachal. Swarup replied that why Krishna did not allow Lakshmi to Lakshmi had no right to take part in accompany Him when he left Neelachal the pastimes of Brindaban where

only the Gopees may give Him joy. The Lord again said, 'Krishna left with Subhadra and Baladeva on pretext of enjoying a trip. Krishna enjoys His pastimes in the groves and none knows His heart! He is without blemish. Why, then, does Lakshmi grow angry?' Swarup said, 'A girl resents the indifference of her lover.' Swarup went on delineating the transcendental love of the Gopees and said, 'Krishna is pleased with the love of the Gopees as there is not the slightest tinge of selfishness in it. Of all the Gopees Radha is the greatest and plunges Krishna in an eternal ecstasy of love. The very body of Radha is of divine love and unalloyed joy.'

Swarup's vivid picture of Radha's love overjoyed the Lord. Who clasped him in His arms, and Swarup ended saying, 'Even Shesha with his thousand mouths cannot exhaust the account of the transcendental pastimes of Krishna.'

Sribas wondered that Krishna left Lakshmi, the mistress of all wealth and magnificence, and went to a place where the only wealth consisted of leaves, fruits and flowers and the Gopees were no better than poor milk-maids vending milk and curd. The Lord said in reply, "Sribas, you, like Narada, regard Krishna as the Lord and Master. You are a worshipper of Krishna Whom you hold to be infinitely superior to yourself, and keep at a distance out of awe and reverence; whereas Swarup, like the

natives of Braja, does not know the majesty of Godhead but is ever steeped in an ocean of unalloyed love." Swarup said, 'Sribas, you have consigned the sweetness of Braja to oblivion. The wealth for Dwaraka and Vaikuntha is to that of Brindaban as a drop of water to the ocean of nectar.' Then he presented a picture of Brindaban with the wealth whereof even the Lord of the universe considers Himself opulent. It is a place of which every inch of ground is a philosopher's stone and the residents do not desire for any wealth but fruits and flowers, buds and twigs; every voice is song and each drop of water nectar; there they see divine splendour with all pomp and magnificence and every milkmaid is superior to the Mistress of Vaikuntha herself. Sribas laughed heartily and Chaitanya Deva was beside himself with joy and danced for a long while till Swarup stopped Him, informing Him that the devotees required rest.

After the Car Festival the devotees who had come from Gauda (Bengal) left for their native land; only Puri Gossain, Jagadananda, Swarup, Damodar Pandit, Gobinda, and Kashiswar remained with the Lord at Puri. Vasudeva requested the Lord to partake of *Mahaprasad* at his residence occasionally and allow Swarup to accompany Him when He liked, as Swarup was an intimate friend of Vasudeva.

Next year Pundarik Vidyānidhi remained at Puri after the Car Festival and passed his days in the company of his bosom friend Swarup always conversing on the greatness of the Supreme Person.

Chaitanya Deva wanted to go to Brindāban and, anticipating that His followers would try to accompany Him, He took Swarup and Ramananda into confidence and requested them to keep the matter secret till he had already started and to forbid all to follow Him, as he wanted to go alone. Swarup and Ramananda however arranged that a servant should accompany Him.

They found no peace of mind till the Lord returned and when He came back they fell prostrate at His feet overjoyed to see Him and Swarup sent the news to the devotees who were then in Gauda (Bengal).

The Lord said to Vallabha Bhatta that He was indebted to Swarup for His knowledge of the divine amours of Braja where the milkmaids were actuated by unalloyed love without any tinge of desire for sensual enjoyment and sought only to conduce to the enjoyment of Krishna, their sole Lord and Master,

There was a great pandit named Bhagawan Acharyya. He was devoted to Chaitanya and was a bosom friend of Swarup. His brother Gopal Bhattacharyya went to Benares and studied Vedānta. Bhagaban brought Gopal to

the presence of the Lord Who was not at all satisfied as Gopal had no devotion to Krishna. Bhagawan requested Swarup to arrange that the devotees might listen to Gopal's exposition of Vedānta; but Swarup exhibited loving indignation and said that some screws of his brain had gone loose or he would not have been eager to listen to the commentaries of Sankara. "He who listens to them," continued he, "shakes off the relation of Master and servant that subsists between Krishna and the devotee, and regards himself as God."

"These commentaries", retorted Bhagawan, "cannot shake our deep-rooted faith in Krishna." "Still", rejoined Swarup, "if you listen to the doctrine of illusion you simply hear that Brahman is the Truth, all else is illusory and the *jiva* is a creature of hallucination; Brahman becomes enthralled by illusion and appears to Himself as the world; such blasphemous statements rend the very heart of the devotee." Bhagawan Acharyya was so much ashamed that he sent away his brother.

The Lord ordered that Haridas (Junior) would not be admitted to his presence as he had improperly addressed a female. Haridas grew despondent and some devotees, and Paramananda Puri was one of them, interceded on his behalf. But the Lord remained firm. Swarup said to Haridas, "Believe me, we all seek

your good but the Lord insists on not allowing you to His presence. He is merciful and will undoubtedly relent shortly. But if you persist His determination will grow firm'. Let him take his bath and breakfast and wait till passion will subside. Swarup who was all affection did not leave him till he had consoled Haridas and after he had bathed and breakfasted.

Months passed and the Lord remained immovable and Haridas disconsolate. In deep despair he committed suicide by drowning himself at the sacred confluence of the Ganges and the Jumna. One day Swarup and his friends heard the sweet voice of Haridas who was nowhere to be seen. His friends told Swarup that he had become an evil spirit after his death, but Swarup did not believe them and retorted that it was impossible that one who had assiduous devotion to the Lord, had served Him, won His favour, chanted the Name of Krishna throughout his life and died in a holy place, should be damned. 'He is blessed,' he added, 'know that it is simply an act of kindness on the part of the Lord,' and when the Lord Himself said that that was the penance for gazing at a female, Swarup concluded that Haridas had come to the side of the Lord in the subtle body.

A poet hailing from East Bengal wanted to have the recital of his drama heard by Mahaprabhu. He had acquain-

tance with Bhagawan Acharyya who first listened in the company of several Vaishnavas, and all eulogised the poet and thought it desirable that the Lord should listen to it. Every song, stanza, book or poem, composed by a new author had to be read first before Swarup, only on whose approval it might be presented to the Lord. So Bhagawan Acharyya requested Swarup to hear it read. Swarup replied, "You are very liberal and any book will please you. It is only those who have dedicated their all to the Supreme Lord that may give an account of His pastimes. Poems composed on mundane lust cannot give any pleasure. It is only the songs on transcendental subjects that please us. Rupa has composed two dramas, the very prelude to which is a treat to the devotee." Bhagawan Acharyya, however, pressed Swarup, and he acceded to his request. The very first stanza of the book represented Jagannath as a beautiful image and Chaitanya Gossain as a creature. Though the quartette pleased all, still Swarup said that it was impiety to hold that Jagannath has a body of clay and Chaitanya Deva is a Jiva. Moreover, the poet erred in making a distinction between the body and the possessor of the body, of God. The dramatist was overwhelmed with shame, when Swarup consoled him saying that he was a very learned man and only then will his learning be crowned

with success when he would be in a position to write on the pastimes of Krishna. But he must first submit to the Vaishnava, learn the Bhagavata from him, surrender himself wholly to Chaitanya and keep constant company with His followers. Then he illustrated how the same words may be meant to speak ill of Krishna and at the same time eulogise Him.

He said that Jagannath is Krishna Himself Who is here in the form of wood and appears as immovable. The same Krishna manifests Himself

as Jagannath and Chaitanya. As all men cannot come to see Jagannath, Chaitanya wanders about throughout the country. "This is", said Swarup, 'the meaning of your *shloka*, as truly intended by the Goddess of learning. You are fortunate that you have composed a *shloka* that gives this meaning. Such is the greatness of Krishna that if you utter His Name even to animadvert on Him, the Name will work salvation for you."

(To be continued)

Sree Sree Chaitanya Bhagabat

CHAPTER XVI.

(Continued from P. 265, January, 1930.)

119 All the Yavanas said, 'Hearken,
O Haridas,
By you will be wrought the destruction
of us all.
120 'Your life is not ended by
so great beating :
Surely, the *Kāzi* will take the lives
of us all.'
121 The high-souled Haridas said
with a smile,
'If indeed ill befall you all by my survival
122 'Then do I give up life even now,
do you mark it well.'
Saying this he was wholly absorbed
in contemplation.

123 Lord Haridas is possessed of all power.
He became inert, there was no respiration
in any part of his body.
124 Seeing this the Yavanas were filled
with wonder.
They bore him to the Governor and
laid him down at his doorstep.
125 The Governor of the place said, 'Let him
have burial.'
The Kazi intervened, 'He will thereby
obtain a good end.
126 'As he did work that is mean, being
himself of high lineage,
Therefore, to him the proper treatment
will be as I say.'

- 127 'He will fare well in the next world
if he is given burial,
Let him be cast into the Ganges that he
may be miserable for all time.'
- 128 At the words of the Kazi all the Yavanas
took hold of him
And lifted him, to cast into the Ganges.
- 129 As all the Yavanas were about to lift him
to take him to the Ganges
Haridas sat up motionless.
- 130 Thakur Haridas sat in the bliss of
Divine contemplation.
Biswambhar, the universal Support,
manifested Himself in his person.
- 131 Biswambhar super-imposed Himself
on the body of Thakur Haridas.
Who could have the power to move
Haridas ?
- 132 All those who possessed the greatest
strength pushed from all sides,
The Lord remained motionless like
a lofty tower.
- 133 Haridas remained immersed deep in the
ocean of the nectar of Krishna's love.
There was no manifestation of any
external consciousness.
- 134 Whether he was in the air, on earth or
in the Ganges,
Haridas did not know where he was.
- 135 Such recollection of Krishna and devotion
as belong even to Prahlad
The self-same power belongs to
Thakur Haridas.
- 136 All this is nothing wonderful in Haridas
In whose heart Gaurachandra
dwells unceasingly.
- 137 As Hanuman fettered by the Rakshashas
Accepted the bondage of his own accord,
deferring to Brahma,
- 138 Even so Haridas received the blows
of the Yavanas,
For the edification of the world.
- 139 'If there be hardship without end,
if life itself depart,
Yet my mouth will not give up
the Name of Hari.'
- 140 As he has no less than Govinda Himself
as his Protector,
Who else has power over him ?
- 141 Even by recollection of Haridas such
sorrow is instantly and fully cancelled.
What to speak of the same in the case of
Haridas himself ?
- 142 Verily, verily has Haridas the power of
controlling the world,
The greatest among the foremost followers
of Chaitanya Chandra.
- 143 In this manner Haridas lay afloat
on the Ganges ;
And in a short while, by the will of the
Lord, gained his external consciousness.
- 144 After manifesting such consciousness
high-souled Haridas,
Full of the supreme bliss came toward
the bank and got ashore.
- 145 He came on to the town of Pulia
in the same mood,
Continuing to utter aloud the
Name of Krishna.
- 146 On witnessing this wonderful
manifestation of power
The malice of all the Yavanas was cancelled and their minds were chastened.
- 147 All made obeisance, regarding him
as the Pir.
All the Yavanas thus obtained deliverance.
- 148 Haridas regained his external
consciousness after a while,
On catching sight of the Governor of the
country the laugh of mercy burst
from his lips.
- 149 The Governor with reverence
with joined hands
Began to speak out this humble reply—

150 'Verily, indeed, I now understand
 that you are a great Pir.
 Your knowledge of the One is well settled.

151 'Yogis, Intellectualists and all of that race
 only profess it with their lips.
 It is you who have attained the easy,
 natural consummation.

152 'I have come here to obtain a sight of you
 May the high souled one pardon
 all my offences.

153 'All are equal in your eye, there are
 no friends or foes
 There is no one in all the three worlds
 who can know you.

154 'Betake yourself to your auspicious
 purpose at your own free will.
 May you repair to the bank of the Ganges
 and stay there in your solitary cell,

155 'Or stay wherever you freely choose to be.
 Do whatever you wish by all means.

156 By the sight of the feet of Thakur Haridas
 The Yavanas forget themselves,
 what to speak of the best.

157 'With high wrath they hauled him up for
 being beaten,
 In the end clasped his feet in supplication,
 recognising in him the Pir.

158 After manifesting his merciful regard
 for the Yavanas
 Thakur Haridas came on to Pulia.

159 Continuing to chant loudly the Name
 of Hari
 Haridas appeared in the assembly
 of the Brahmans.

160 All the Brahmans of Pulia, as they
 beheld Haridas,
 Were filled in their minds with supreme
 transcendental bliss.

161 The Bipras burst into the shout of 'Hari' ;
 Haridas began to dance with delight.

162 The perturbations of Haridas are
 wonderful and endless,—

Tears, shivering, laughter, fits of unconsciousness, horripilation, thundering ejaculation.

163 Haridas mellowed by love tumbled and fell
 on the ground ;
 As they saw this the Brahmans floated
 on the tide of ecstasy.

164 Composing himself after a while Haridas
 assumed his seat.
 The Brahmans sat round him in a circle.

165 Haridas said, 'Listen, Brahmans.
 Do not cherish any grief on my account.

166 'In as much as I heard blasphemies
 without measure against the Lord,
 My Lord awarded punishment due
 to such conduct.

167 'It is well ; I have felt a great
 satisfaction in this.
 The Lord has pardoned a great offence
 by punishing lightly.

168 'By listening to the villification of Vishnu
 one is doomed to the lowest hell.
 I have heard the same with my
 wicked ears.

169 'The Lord has awarded the fit punishment,
 That such sin may not be committed again.

170 In this manner Haridas in the company
 of the Brahmans
 Fearlessly chanted the *Samkirtan*
 of Hari with supreme joy.

171 All those Yavanas who had caused
 him pain
 Were ruined with all members of their
 families in a short time.

172 Thereafter Haridas stayed by the bank
 of the Ganges in a cell
 In solitude recollecting Krishna night
 and day.

173 He took three lakhs of the holy Name
 in course of each day
 The cell became for him as the realm of
 Vaikunth.

A number of structures have been set up to demonstrate by paintings, statues, mementos and various other devices the nature and extent of the propaganda of Sri Chaitanya Math.

One of these temporary structures contains a collection of books and manuscripts mainly on the subject of religion. The original Shastric works in Sanskrit form the bulk of the collection. This is placed in the centre of the grounds.

At all those stalls which have been reserved for creating public opinion on the subject of religion there have been placed in charge Brahmacharis actually leading the fully religious life to explain the different topics to the visitors. These Brahmacharis are being helped by house-holder devotees and lay brothers and the whole body of them are extraordinarily well-versed in the Shastric lore both as regards theory and practice. The Library is in charge of Sripad Ananta Vasudev Vidyalayan B. A. assisted by Professor Jatintra Mohan Ghose M. A. B. L., Senior Professor of Sanskrit, A. M. College, Mymensing, Prof. N. K. Sanyal M. A. Senior Professor of History, Ravenshaw College, Cuttack, Srijit Satyanjan Sen M. A. B. L., Pandit Triparacharan Bhattacharya and others.

The spiritual section is devoted to God-head and His activities. The subject is treated by the truly realistic method culminating in the highest transcendental principles enunciated by Srimad Jiva Goswami. For details of this section the reader is referred to an article that will appear in the next issue of the Journal.

There is a map of India executed in relief on ground treated with stone, cement, brick and mortar and occupying an area of over a third of an acre. All the holy *tirthas* are shown on this map and the locations of the branch establishments of the Chaitanya Math all over the country. The routes of Sri Chaitanya Deva and Sri Nityananda's pilgrimages are made visible to the eye at a glance.

The whole of the grounds is most brilliantly illuminated at night by electricity, and motor buses and cars are plying regularly to carry visitors from the Holar Ghat i. e. the landing place on the Ganges opposite Mahadwip Ghat Railway Station, to the Gateway of the Exhibition grounds.

A continuous stream of people from all parts of the country are flocking in their thousands for a sight of these unique demonstrations. It is not possible

in course of one day to obtain even the most cursory glance of all objects of interest that have been collected together by the superhuman exertions of the organisers, against odds of every description.

SRI VYAS PUJA CELEBRATION AT SRI CHAITANYA MATH.

The annual function of the whole community of the pure devotees of Sri Krishna Chaitanya meeting together for the purpose of offering their souls' homage to the feet of the Divine Master, was celebrated on the 18th of February at Sri Chaitanya Math. The distinctive features of the function are (1) the informal talks on spiritual subjects among the devotees themselves which go on at all hours, (2) the offering of homage to the lotus feet of His Divine Grace on the occasion of the anniversary of his advent and the response graciously vouchsafed by His Divine Grace to the proffered homage of the disciples.

The soul's homage was rendered in all different languages to His Divine Grace Padmahanu Paribrajakacharya Srimad Bhakti Siddhanta Saraswati Goswami Maharaja on the occasion of the fifty-sixth anniversary of his most auspicious advent by His Divine Grace's fortunate servants from all parts of the country. The response of His Divine Grace made in Bengal to the universal homage will be published in the next issue. A short account of the principle underlying the worship of Sri Vyasadeva appears in the first pages of the present number of the Journal. Certain aspects of this important subject are reserved for treatment in next issue.

NEW PUBLICATIONS BY THE GAUDIYA MATH OF CALCUTTA

Sri Chaitanya Sikshamrita Pp.438 (in Bengali) • third edition with introduction and index, by Thakur Bhaktivinoda. The book is well-known to learned circles as offering the best systematically scientific analysis of the teachings of Sri Chaitanya within a small compass. The value of the work has been enhanced by the additions of an introduction and index by Srila Bhakti Siddhanta Saraswati Thakur.

Srila Raghunath Das Goswami Pp. 150 (in Bengali) gives in lucid detail the events of the life of Sri Das Goswami which makes it most pleasant and profitable reading for old and young. The get-up of the book is attractive being printed in bronze blue ink on very beautiful paper.

Chittre Nabadwip Pp. 164 (Nabadwip in pictures) in Bengali. It contains a very large number of original photographs of all the interesting sites of the City of the Nine Islands, the famous shrines, Sri Bigdhas and saints of Nabadwip. The book has supplied the crying want for an accurate and reliable historical and topographic account of the holiest *irtha* and cultural and, at one time political, capital of Bengal, together with most interesting biographical notices of a number of the most famous saint connected with the City of Nine Islands.

The book has placed in the limelight of public appreciation real aspects of a subject possessing the highest spiritual significance. The historical site of the Birth of the Lord was re-discovered for the world about forty years ago by the labours of a great Shastrie scholar and author, and a great devotee, ~~Thakur~~ Bhaktivinode. It has since rapidly developed into a great centre of the movement for revival of the true teachings of the Lord, pioneered by Thakur Bhaktivinode. This has not been entirely to the taste of those who have been grossly misrepresenting, consciously or unconsciously, Sri Chaitanya's teaching and practice of the eternal function (Sanatan Dharma) of all souls in its unalloyed form. The followers of the pseudo-teachers who profess to represent the teachings of Lord Chaitanya abound in all parts of the country and specially in Bengal and Orissa. It is natural that an interpretation of the religion of love free from all taint of worldliness should take time to win popular recognition even in this tolerant age which is constitutionally averse to dogma and authority that are wrongly supposed to differentiate religion from science in favour of the latter. The interpretation of spiritual service as laid down in the Shastras, offered by Sri Rupa Goswami and elucidated on its philosophical side by the transcendental

speculations of Sri Jiva and the series of Acharyas who follow in their foot-steps, is calculated to remove this widely prevalent error for good. The present work, however, confines itself mainly to the archaeological and topographical aspect of Nabadwip which forms an integral part of the subject of religion that has also suffered by the campaign of misrepresentation that it is the purpose of the followers of Thakur Bhaktivinode to oppose by the method of rational controversy from their Headquarters situated in the heart of the holy Birth-place of the Lord.

* * * *

COMMUNICATION.

It will not be out of place in this connection to warn all intending visitors of the Exhibition to be on their guard against being misled as regards the route to Sreedham Mayapur by the opponents of the movement of pure devotion. It is the malicious policy of the pseudo-followers of Sri Chaitanya to discourage all visitors to Sreedham Mayapur and to try to divert them to town Nabadwip which is misrepresented as the Birth-place of Lord Chaitanya. The nearest Railway Station to Sreedham Mayapur is Mahesganj on the E. B. Railway branch line from Krishnagar to Nabadwip Ghat Station. Representations have already been made to the Railway authorities to change the name of the Mahesganj Railway Station, which subsists entirely on the pilgrim traffic, to Sreedham Mayapur Road Station, and to the District authorities for help in improving the existing District Board Road between Mahesganj Railway Station and Sreedham Mayapur for the convenience of visitors to Sreedham Mayapur. We have no doubt that the authorities concerned will give the subject their sympathetic hearing and take prompt measure for improving the communication to Sreedham Mayapur for the convenience of the great number of visitors to the holy Birth-site of Lord Chaitanya.

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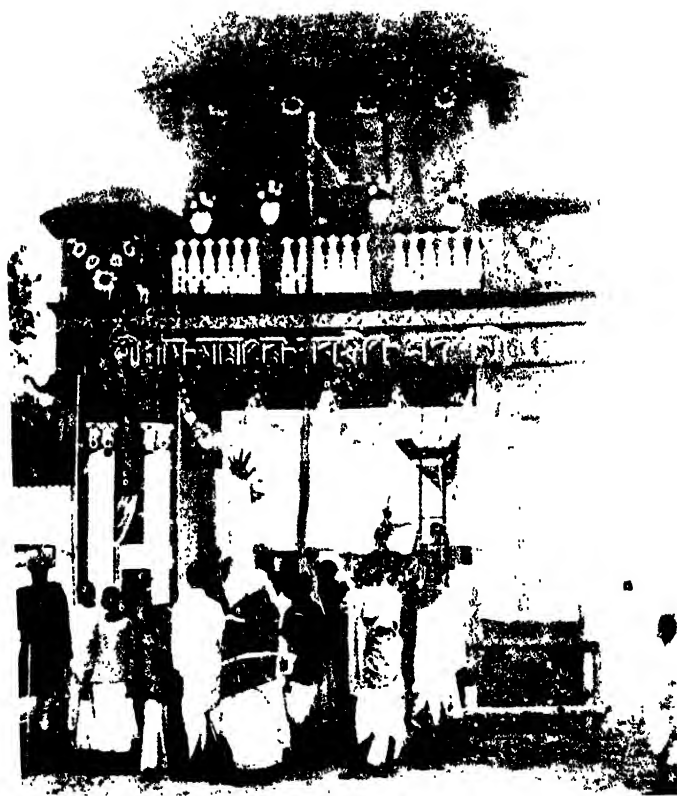
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Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

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NO. 10

The Advent of Sree Chaitanya

THE Supreme Lord in His own Person is One and Couple. The plenary Master is inseparably joined to His Counter-whole Servant. The Divine Lover is eternally coupled with His Divine Sweet-heart in a union of fully free amorous love. Sri Krishna is the Divine Lover in the Adolescent Age. Who draws to Himself the law-less but exclusive amour of His mistress against all conventions. This had been proclaimed by an illustrious but small band of devotees before the Advent of Sri Chaitanya.

But the amour of the Divine Sweet-heart, Sri Radhica, should lie necessarily

outside the range of the reciprocal love of Sri Krishna. This also cannot really be the case because Sri Krishna is the Godhead Himself and must, therefore, include even Sri Radhica. But even so the pastime of Sri Krishna as Lover of Sri Radhica would lose all its real charm if Sri Radhica is only an undifferentiated part of Sri Krishna. The pastime would also cease to have a real substantive existence of its own. Therefore, it is declared by the Scriptures that the eternal premier Sweet-heart of Sri Krishna possesses the real power of subduing as regards His relation to Herself, the all Majestic displays of Sri

Krishna. Sri Krishna is compelled to be only the adolescent male Lover in the presence of Sri Radhica, and this, declare the Scriptures, is not any curtailment but the highest plenitude of the Divine Personality, Who contains all the rest, including the principle of Divine Unity.

But Sri Krishna can and does realise the amour of Sri Radhica for Himself by being hidden from Himself by Love. In this case the difficulty is not less insuperable. Sri Krishna is the eternal associated Lover of Sri Radhica. He cannot be really away from Her and be at the same time His own self. But He can do one thing. He can realise the love of Sri Radhica for Himself in the State of loving separation from Himself. In this case it is not necessary for Him to cease to be in order to realise the highest phase of Her amour. It is only necessary to hide Himself by the screen of Love. He accordingly assumes the State and Beauty of Sri Radhica and thus appears as the Sweet-heart. But Sri Krishna is always Male. Is it possible for Him to appear always as Female or Counter-whole of His real Self in this manner?

It is the scriptural version that this is possible and, therefore, real. The Supreme Lord is also the Supreme Female, the eternal, free, premier Sweet-heart of Himself in that sphere of the Absolute where Her Lover is identical with Himself and Self-hidden. This

is the highest platform of service, being rendered by the Supreme to His own only self.

When Sri Krishna puts on the State and Beauty of Sri Radhica, He is the pure self-conscious reciprocal principle in Her Divine Plenitude to Whom Sri Krishna manifests His own only Form as adolescent Lover.

In this case the cognitive Principle Who is the proper Self of Sri Krishna is self-subordinated to the principle of amorous Love that is appropriate only for the Recognitive principle. But as Cognition is not essentially different from Re-cognition the question of precedence is allowed to recede to the background.

But there is one principle which is now settled to the satisfaction of all parties, viz., the principle of Unity of Godhead. Sri Chaitanya is the Male Lover wearing the State and Beauty of the Female Sweet-heart of Himself. But as He Himself acts the role of Female there is no differentiated Male Lover in this case. It is, of course, possible for Godhead to love Himself only if He has no plan up His sleeves, for the fulfilment of His amorous love by the method of enjoyment in differentiated union. This is the only possible Existence of Godhead as the One without curtailment of any resources of His Divine Personality.

In the Personality of Sri Chaitanya, therefore, the principle of the supremacy of Divine Power is fully reconciled with that of the plenary supremacy of the Divine Will as Wielder of Power. It settles also the claim of Sri Chaitanya

to be the only source of amorous Love for Sri Krishna, as its original practising Teacher. It also establishes the self-evident pre-eminence of inclusive amorous love over all other forms of service.

Sri Vyas-Puja Homage

(Continued from P. 289 Feb, 1930)

Most Revered Teacher,

I HAD previously read of this in the Shastras but failed to realise properly the nature of the eternal difference between spirit and matter, the mundane and the transcendental, the phenomenal and the eternal, the limited and the unlimited, the relative and the Absolute, shadow and substance, perverted consciousness and pure consciousness, till I had actually lived for a time under the roof of the principal branch of Sree Chaitanya Math. I discovered it in the life of the pure devotees of this holy Institution and recognised the very thing, of which I stood sorely in need, by the causeless mercy of those whom your Divine Grace has charged with the mission of preaching the Truth by serving Him in every act of their life. It is their inspiring example of wholly dedicated lives that ultimately led me to realise the nature and necessity of unconditional submission at the lotus feet of your Divine Grace.

Such submission is the highest exercise of our freedom of judgment; and without such submission to the Absolute Truth our judgment is reduced to the necessity of being under the bondage of untruth. It is the deliberate acceptance of untruth that can alone despoil us of our freedom of judgment. The

Truth is eternally compatible with perfect spiritual liberty. The strange fact that the most perfect submission is identical with the fullest liberty in the Absolute cannot be too much emphasised, although it is self-evident. We are liable to forget this by neglect of practice, and the practice of it can only be perfected under proper direction. Hence arises the supreme necessity of seeking the sole refuge of the lotus feet of the good preceptor.

Most Revered Teacher,

This submission is neither abject nor mechanical like the submission in all its forms that is to be found in this world. The principle of submission is incompatible with freedom in our present unnatural existence. The two are properly harmonised only when we find our way to the plane of the Absolute. Those who are worshippers of mundane liberty to the exclusion of the principle of obedience commit a blunder which is patent to the unbiased judgment of their pure reason. The enjoyment of liberty is maintained by the salutary obstruction offered by necessity of submission at every step of our mundane activities. The wit of man has failed to formulate any scheme that really harmonises the claims of both. Such harmony is automatically produced by submission to the Absolute Truth, which involves

the utter rejection of everything that is not wholly true. We must be prepared to submit fully to the Truth if we are to be justified in the exercise of our eternal right of maintaining our perfect freedom from untruth. In the empiric sciences of politics and sociology it is the absence of the real Truth that baffles all attempt to apply this rational principle to apparent truth. The principle itself is sound but it is inapplicable to the circumstances of this world, which are by their very nature inharmonious and disruptive. It is necessary to fully realise the fact that real harmony is impossible on the mundane plane. It can be, and is, eternally present on the plane of the Absolute.

Revered Bestower of the Service of Krishna,

Submission to the Absolute does not stultify the activities of this world. It only enables us to adjust our activities to the requirements of our real nature. The activities of this world are inspired and guided by our empiric judgment. By the transfer of our complete allegiance to the Absolute we are delivered from the inconclusiveness and self-contradiction of the empiric reason. It is possible for us to function on the Absolute plane. Belief in this great and saving truth is the only sacrament. In this sense the ceremony of initiation is sacramental. The Absolute is not an abstraction of our limited minds. It is the only substantive Reality. On the contrary our present seemingly real existence is the perverted reflection of the Absolute. Until this vital point is properly grasped we can have no faith in the right ceremonies. Spiritual 'ceremony' has been fully explained in the *Shastras*, but in language that is in-comprehensible to our present understanding. This is only as it should be. Its present unintelligibility to us is no proof of its falsity, puerility or absurdity. The objection, that the admission, that the sacrament is intelligible only to a few, would place very dangerous powers in the hands of those few, who are bound to degenerate, in the absence of the salutary external check that is provided by the criticisms of the common sense of

the average man of this world, is inapplicable to true ceremony. But we have already demonstrated the incompetence of the average man to be able to judge in this matter and it is against common-sense to suppose that by merely adding to the number of incompetent persons a body could be formed who would be more immune from the control of fundamental fallacies common to them all. It may be argued with equal truth that a democracy of worldly persons can develop only a strong and organised antipathy to anything that does not come within the purview of the meanest intellect. The numerical democratic solution of the difficult problems of life is tantamount to an unconditional surrender to unreason. If there comes a time when the average person will be naturally and habitually inclined to listen to the voice of the highest reason with patient openness, then and then only a really good democracy will be possible, whose government will tend to the general well-being. But that position may not necessarily be evolved, it may as well be retarded, by installing the present *demos* into the controlling authority in spiritual matters. Those who are convinced democrats must be so on the belief that the mass is on the whole more inclined to listen to the voice of reason than the individual. The actual truth, however, seems to be that the mass as aggregate should be less reasonable than the average individual, by the elimination of all those principles which are above the comprehension of the majority of them. So it is necessary to stick to the Truth as such without putting much faith in any worldly institution based on number for His propagation or defence. The mass has only the right of opposing the expert by the exercise of the faculties of the learner. The really mischievous thing is that sort of authority which denies the capacity of the average intellect to grasp the sublimest truth of religion by the method of submissive, critical, loyal listening, with a view to serve the Truth. Those who perform this duty of learner are thereby raised above the common level and acquire

a natural right of being specially heard. No democracy can ignore the superior claim of reason and character to its serious attention. The spiritual democracy is based on this combination of loyal, reasonable guidance and royal, reasonable obedience.

• Most merciful Teacher of the unalloyed service of the Absolute,

The sacrament of the *ceremony* of initiation involves the admission that the Absolute is the only Substantive Reality, although He may seem to our present understanding to be undefinable. But the Absolute is also at the same time a denial of the material, phenomenal and limited. The Absolute eternally manifests Himself in really substantive forms, but without having anything in common with the phenomenal. He possesses perfect life, that is to say He is always taking the initiative and trying to make Himself *really* known to ourselves, although we are allowed by Him the power of refusing to realise His true relationship to us. A ceremony is a transcendental event appearing, to our limited senses, in the apparent form of the limited concrete, in order to serve as a bridge to the Absolute. By the help of the Truth alone we are enabled to realise Him in Whom theory and practice merge in a self-revealing unity. A devotee is such a transcendental entity appearing to our limited vision for the purpose of enabling us to realize the Absolute with his help. One may, of course, pretend to be a devotee without being really such. To guard ourselves against such deception we must have recourse to the fullest exercise of our unbiased reason. This individual circumspection should be exercised on ourselves, constantly and in this form. To the extent that this duty is neglected or ignored by individuals the Absolute Truth ceases to be manifest to them. The principle of the equality of individuals is thus a really spiritual issue. The contempt of ceremonials as such is the result of the blind tyranny of the limited reason which is disposed to declare against every-thing which

exceeds its grasp. The limited reason wants consciously or unconsciously to assert, quite unreasonably, that nothing can be substantive which is not realisable by our defective senses. If our senses and mind cannot discover the existence of any qualities that are ascribed to what appears to us to resemble an event or object of this world our empiric judgment thinks it has a right to disbelieve, not the competence of our minds and senses for such realisation but, the truth of the statements of the *Shastras* supported by the testimony of a few, but very intelligent and thoroughly reliable, devotees, not on the ground of inherent unreasonableness but really out of deference to the sensuous experience of the generality of people. No sooner is the applicability of such narrow consideration admitted the whole process at once loses its bona-fide character as a quest of the Absolute and ceases to possess any spiritual value.

Most Revered Representative and Successor of Sri Vyasadeva,

We can, therefore, never begin the quest of the Absolute without following on trust, resting on the highest empiric reasoning, the instructions of the *Shastras*, as elucidated by the teachings of an uninterrupted succession of spiritual Acharyyas, although we are not in a position to realise the Truth before actually accepting Him by service. This method is known as the *Srautapantha* or 'The path of listening.' In this world knowledge of ignorance is derived from practice and in its turn modifies practice. On the plane of the Absolute self-revealing Truth is embodied in all activities, being identical with His service. Spiritual communication by Truth is the only method of the attainment of the knowledge of the Truth. All so-called empiric knowledge, that works up from sense experience, recognizes its own utter incapacity of leading to the Truth Who is located on a categorically different plane. Spiritual guidance is thereby left as the only alternative method in the quest of the Absolute.

Divine expounder of the *Shastras*,

The key to the gateway of the Absolute is held by the *Shastras*. Sri Krishna reveals the spiritual Nature of Himself, His servitors and holy Realm, to the sinful *Jivas* who prefer the enjoyments of this mundane world, in the form of the transcendental sound. Sri Vyadeva is the expounder of Krishna in the Form of Sound. The *Shastras* preserve the Divine Sound in the symbolic form of written language. But neither the Word nor the expounder of the Word are entities of this mundane plane. The *Shastras* are intelligible only to the spiritual understanding, the bestowal of which is the exclusive privilege and function of the divine preceptor. The Brahman in the form of the transcendental Sound is intelligible to the Brahman in the form of His expounder. The *Shastras* which enshrine the transcendental Sound in the symbolic form of written language are, therefore, also intelligible only to the Brahman. This is so because the spiritual can and always does make himself known only to the spirit. The *Shastras* manifest themselves to the pure soul with the serving aptitude. They do not manifest themselves to us because we want not to serve but to master them. On the spiritual plane all dominion belongs to Krishna and everything there willingly and as a matter of course serves only Him and does nothing else. The service of Krishna is by his nature exclusive. Lordship belongs exclusively to Him. The servants of Krishna go to no other Lord except Krishna, neither do they intercept the homage due to Krishna for themselves. The least infringement of this condition leads to the summary expulsion of the soul from the spiritual realm. It is never possible to serve both Krishna and non-Krishna. The very consciousness itself that there can be anything which is not Krishna, is denial of the Truth. Therefore, the *Shastras*, although belonging to the realm of the spirit, refuse to reveal their real or spiritual nature except to the servants of Krishna. Sri Vyadeva is the servant of

Krishna authorised by Him to expound the *Shastras* to this Age. The nature of Sri Vyadeva is as unintelligible to the bound Jiva as the scriptures themselves. As a matter of fact they are inseparably bound together as exposition and expounder of the Truth. Those who profess to follow the scripture in the light of their empiric judgment wilfully ignore the transcendental nature of the scriptures themselves and of their eternal expounder, against the conclusion of even empiric reason if indeed it chooses to analyse impartially the implications of the Absolute.

Divine Successor of Sri Vyadeva,

Sri Vyadeva is, therefore, the indispensable agent in the divine scheme for the deliverance of fallen Jivas, embodied in the *Shastras*. But we have an undoubted option in availing his proffered help. We have an equally undoubted option in choosing the manner of receiving such help, after we have made up our mind to avail of it. We may, for instance, think that as Krishna Himself should not be less concerned for our deliverance than we ourselves it would be perfectly consistent with our belief in His beneficence if we prefer not to take the initiative ourselves but simply wait for His pleasure to enlighten us when He chooses. In other words we may suppose that we are following the purpose of Krishna by refusing to listen to the words of His servants authorised on this behalf, even when the latter appear before us for the purpose of enlightening us. If everybody readily listens to the Divine preceptor then there would be very soon no fallen souls to be delivered and the most merciful part of Krishna's pastimes would be over. For the prolongation and permanence of the Lila of deliverance the empiric reason may try to justify its choice of not seeking to be delivered, at all. The scriptures themselves may be quoted to show that this is, also a form of serving Krishna, and quite as necessary as any other. We may similarly, in exercising our choice of the mode of receiving help, refuse to submit to the ceremony of initiation or any other form.

at the hands of another. We may put forward the plea that we would not learn to serve even if Krishna Himself tells us to do so as we want to serve willingly, that is according to our own inclinations.

Giver of the knowledge of the Absolute,

The forms by which the delusive power of Krishna eternally covers up the Truth from the vision of souls that are actuated by egotism which is the proper negation of the serving attitude, are so various that it is not possible to offer an exhaustive enumeration of them all. There are persons who would even object to the preparation of any such inventory on the plea that the Truth is best served by shutting our eyes to untruth. The ignorance that overtakes the soul the moment he deviates by the breadth of a hair from the service of the Absolute, is a terrible but necessary punishment. The gravity of the evil of the non-serving attitude consists in the fact that it is incapable of remedying itself. No efforts of untruth can find out or guide us on the path of the Absolute. Their only effect is to obscure and misrepresent the Truth. They go on obstructing during the whole course of their appearance, from beginning to end and at every step. In this way they serve Krishna by preventing the entry of the self-asserting tiny soul into the realm of pure and absolutely submissive service. In the realm of the Absolute there is a corresponding type of obstruction in the spiritual form that serves as an excitant of service. In this world it exists in the actually deterrent form of deliberate and disloyal ignorance. It is necessary to serve Krishna. If Krishna is not served, no activity can have any relation to Him and ceases for this simple reason to have any value for us. Krishna is never served by ignorance born of aversion. That which is served by such ignorance is our false-self which refuses to serve Krishna. This perversity is allowed to our false-self by the deluding power of Krishna, to ensure the principle of the freedom of service, and not for the maintenance of His pastimes, *Lila*, who has nothing

to do with the false ego. Krishna's *lila* is transcendental. The perverted soul who thinks himself indispensable, has no place in it. But Krishna out of His causeless mercy is always contriving various methods to wean us from our perverse disloyalty, which would be nothing short of deliberate suicide, by means of His kind deluding energy which cures us by offering us what appears to be a scope for the free exercise of our disloyalty to Him in the only form possible, viz. untruth. This world is not itself a delusion as spiritual monists affect to fancy, but a field for the operation of the delusive energy of Krishna for the reclamation of sinners. But the clever sinner, in exercise of perversity, nevertheless may pretend to believe that his ungodliness also is a matter of satisfaction to Krishna and, that it should, therefore, be his duty as a loyal servant not to wish even to get out of sin. In other words, by reason of his egotism, he settles his duty according to his own notion of the needs of Krishna, without wishing to enquire seriously the way in which He Himself wants to be served. The result is that Krishna is made to appear as a Person Who is dependent on the sweet will of ourselves and at the cost of infinite and undeserving suffering and sacrifice of ourselves for the maintenance of His function of pampered sole Enjoyer of all selfish happiness. It may be truly said of the egotistic empiricist that there is almost nothing that is sacred that he does not touch and nothing that is sacred that he does not pollute by his disloyal officiousness which he perversely thinks to be the task allotted to him by Krishna and for the confirmation of which he appeals to those very scriptures which categorically forbid such sinful conduct for his sole benefit.

Best beloved of Mukunda,

Sri Vyasadeva serves Krishna by removing our ignorance by imparting to us the knowledge of the Truth in the form that is impossible to misunderstand. He says that the Truth differs from empiric knowledge both as regards His nature and the method of

His attainment. This he establishes by sifting the true from the false scriptures. His function is to demarcate clearly the Truth from untruth. This is the duty of all the Acharyyas as the spiritual successors of Sri Vyasadeva. It is not intolerance of the opinions of others, but the patient curative treatment of intolerance and obstinate ignorance. It is the surgeon's knife that cuts away the gangrene of diseased formations against the wicked opposition of malicious fiends. It is, therefore, necessary to listen to the words of Sri Vyasadeva who is the only unambiguous exponent of the Word of God, from the lips of those who follow Sri Vyasadeva in word and deed. There is no historical impropriety in this. It is possible for the Truth in a complete manner and far more effectively than for untruth to maintain the continuity of His own manifestation. It is untruth that is by its nature bound to appear as broken, fragmentary and disconnected. No two empiricists can agree completely about a single point. Empiric history is a series of clever efforts to impart the appearance of agreement and continuity to perversions of facts that are by their nature intended by providence to perpetually delude the empiric understanding of the avowed votaries of hypotheses and make-believes for the purpose of not serving the Truth but of yoking the untruth to the mis-service of their false-selves. What a nemesis meets us in the pathetic belief of empiric scientists that it is by means of their untruth that this phenomenal world is being made to improve at a most rapid pace ! Have they ever seriously considered the possibility that the real Truth might lie quite the other way ? The power of Krishna who manifests herself in the working of this phenomenal world creates and uses the brains of empiric scientists and makes them produce theories that do not explain anything, with the object of deluding the fallen souls into the impious belief that they can manage very well by their own unassisted efforts, without depending at all on the help of Krishna. The object as well as the method of such existence

are a gift of the delusive power to fallen humanity. Sri Vyasadeva and his spiritual successors have declared this fact in the most unambiguous manner to this world and have worked it out into the details of conduct in a systematic and perfectly practicable manner. It is necessary for all of us to listen to him fully and carefully. Those who are in a hurry are sure to lapse into the mundane state of self-sufficiency and misunderstand a matter which refuses to manifest itself to the egotistical understanding and in which every detail is important for the understanding of the whole. This is the Srouta-pantha or the method of attaining to the knowledge of the Absolute by listening to the transcendental sound that manifests himself on the lips of the serving teacher or Acharyya, with intention to serve the Truth so learnt. The transcendental sound refuses to appear on the lips of those who do not really want to serve the Truth and have not attained the fitness by the method of listening to the words of the Acharyya in the spirit and for the purpose, of serving the Truth imparted to him by the words of the Acharyya.

Revered Successor of Sri Vyasadeva,

The proof of the continuity of the preceptorial succession as well as the importance of its acceptance in practice are liable to be misunderstood. If Sri Vyasadeva is the only teacher of the Absolute Truth and happens also to be a historical personage such admission, it is argued, at once introduces into the discussion of the subject the factor of limitations of time and space which do not apply to the Absolute. The historical teacher of the Absolute, if it is contended, is a contradiction in terms, a begging of the question at issue and the prevention of all freedom of thought and action. It seems to be reasonable that the Truth should not be the monopoly of any particular teacher or set of teachers, nor be exhaustible, inelastic or limited. It has not been proved (neither disproved) historically that Sri Vyasadeva is the author of all the works ascribed to him by name or even that all the works assigned

to his pen belong even to one period. To all such objections the conclusive reply is that the Absolute Truth is self-manifest to those who choose really to listen to His voice. The transcendental philosophy of Sri Vyasadeva stands on its own legs and requires no chronological or local corroborative support for its validity. It appeals directly to our unbiased reason and is capable of fully satisfying it if we give it a real hearing. The place, time and manner of appearance of the Absolute in this world are spiritual, being part and parcel of Himself. The study of history and the different theological and philosophical systems of this world is not useless for the reason that they preserve the tradition and vindicate the logical propriety of the continuous manifestation of the Absolute in this world. Such studies are also bound to bring out clearly the innate inadequacy and utter hollowness of those theories that by their ignorant clamours oppose the acceptance of the Truth.

Revered Teacher of the Universal Truth,

The conception that the spiritual preceptorial succession is capable of being expressed in accordance with the requirements of empiric history so as to be intelligible to the empiric understanding is based on utter misapprehension of the nature of spiritual events. The spiritual is not conceivable by the empiric reason. It is, however, capable of fully satisfying the requirements of empiric history and yet remain perfectly unintelligible. The chain of preceptorial succession of the spiritual community accepted by Sri Chaitanyadeva is as follows :—

- | | |
|-------------------|-----------------------|
| 1. Krishna | (6) 10. Jayatirtha |
| 2. Brahma | (7) 11. Jnanasirathu |
| 3. Narada | (8) 12. Dayanidhi |
| 4. Vyas | (9) 13. Vidyānidhi |
| (1) 5. Madhva | (10) 14. Rajendra |
| (2) 6. Padmanabha | (11) 15. Jayadharmā |
| (3) 7. Nrihari | (12) 16. Purusottama |
| (4) 8. Madhaba | (13) 17. Vyasa-tirtha |
| (5) 9. Akshobhya | (14) 18. Lakshmi-pati |

(15) 19. Madhabendrapuri

(16) 20. Iswarpuri

(17) 21. Sri Chaitanya

(1) Sri Swarupāmodar and Sri Rupa

The real claim of spiritual succession belongs to the category of the transcendental and can, therefore, only be realised by the grace of the Acharyya. The lists that are available to us are these that are found in the records. It is not possible to accept the transcendental nature of this or any portion of the spiritual records through conviction produced by arguments addressed to the empiric judgment. But it is possible to be on our guard against certain current misconceptions. The Sun has been shining ever since the beginning of Solar system. It does not prove anything against the Sun if we fail to find any record of this fact in our history. Nor will it be true by relying on our imperfect records to maintain that the Sun did not shine seven thousand years ago on the ground that the oldest records available to us happen to reach back to five thousand years before the birth of Christ.

The chain seems to be complete from Madhva down-wards. In the case of the preceptorial succession any real break is neither possible nor negligible. The Absolute Truth has been handed down by an unbroken succession of spiritual preceptors from eternity. The list of actual preceptors show that up to Madhva the succession reaches back to the twelfth century A. D. That which is determinable to a period of eight hundred years by that very fact becomes local and historical. Does it therefore, also cease to be spiritual? This difficulty is not settled by the assumption of direct transcendental communication from the realm of the spirit. The chain of preceptors supplementing and bringing about the appearance of the spiritual Scriptures is declared to be an instance of the descent of the Truth to the mundane plane for the deliverance

of fallen Jivas. It should, therefore, possess the continuity of appearance to be acceptable to the sinners of this world. The spiritual Scriptures manifested and explained by an unbroken succession of spiritual preceptors also afford the only reasonable and much-needed guarantee against the artifices of pseudo-spiritualists endowed with mesmeric or magical powers.

The chain of preceptorial succession regarded from the mundane point of view is admittedly incomplete. But this fact need not necessarily be adopted as a decisive proof of disagreement between the spiritual claim and the mundane fact. There cannot be anything like a complete or perfectly satisfactory mundane proof of the spiritual. The mundane evidence itself must also necessarily possess all the defects of its mundane nature. There can never be mundanely speaking an eternal chain of succession. At best we can only have a chain that goes back to the remotest antiquity known to us. We have as yet no historical proof of a beginning of the chain of preceptors of the Brahma community. The question may, therefore, be left to students of historical research who may one day tell us that they are unable to find its beginning. The *Guru* as an institution is part and parcel of the *Sanatan Dharma* which is spiritually regarded as eternal and without a beginning and whose historical beginning has also not yet been discovered.

So it is not established that the present historically speaking incomplete list of spiritual preceptors is sufficient proof in accordance with the canons of historical method of the impossibility of the spiritual claim of eternal succession. It may, however, be urged that the spiritual preceptors themselves should be able to supply the complete list. But this also is not reasonable because any list is also bound to be incomplete and can only carry the tradition back by a few millenniums. As a matter of fact, however, the very notion of succession in the mundane sense is inapplicable to the

spiritual. The spiritual is accordingly said to appear and disappear on the mundane plane and seems to be phenomenal to the view of sinful persons like ourselves. What sinner will believe that Sri Chaitanya's birth is an eternal event when he actually witnesses with his own eyes the *phenomenon* of His birth?

A spiritual event as such is perfectly incomprehensible to the limited reason of man. The limited reason can understand only a limited appearance. If a real tiger could be introduced into the film of a bioscopic spectrum it would behave exactly as the painted tiger in the picture and the spectator would find no difference. If the substantive Truth appears in the midst of the broken reflections of Himself no argument can get a person right who insists on confusing the one with the other and is devoid of the faculty of recognizing the difference between substance and shadow. Such a person will, however, be bound to recognize the Truth the moment he is endowed with the requisite vision and judgment. If it were possible to supply as many names of preceptors as might be required by the most foolish empiric historian for the purpose of admitting his failure to deny the existence of the eternal world would such a feat at all improve his knowledge as regards the *nature* of the spiritual claim? Would it not on the contrary tend to confirm his unspiritual attitude all the more? The Truth, indeed, refuses to make Himself known to those who suppose that He is comprehensible to their limited reason or that the Truth may not become visible in this world without being subject to the laws of phenomenal existence, or that the Truth can be understood in any other way than by the method of submission to Himself.

Most Reverend Successor of Sri Vyasadeva,

As it is impossible for the historical judgment to really understand the truth or its own limitations by its own canons it is equally impossible to understand with the help of our limited reason how Sri Vyasa

Deva can be at the same time the only expounder of the spiritual scriptures through all the agents. The spiritual successor of Sri Vyasa-deva is both identical with Sri Vyasa-deva himself and is at the same time separate from him. *Eternal* succession is empirically incomprehensible. It is a case of the simultaneous existence of unlimited identity and distinction that is possible only in the spiritual. If we fix our attention exclusively on the condition of limitation and refuse to rise out of it we necessarily fail to realise the Absolute. This does not mean that our empiric experience has no value. If we simply neglect our empiric experience we are likely to fall into the state of greater blindness by such neglect. The spiritual is by no means the negation of the empiric. The spiritual is transcendental that is to say it is situated beyond the reach of our present intellect while containing the latter. We cannot realize either the limited or the unlimited in terms of our present experience. Both can be realised only in terms of the Absolute Truth when He comes down to us. In order to enable us to do so He is always coming down into this world. It is not given to the mundane intellect to understand how the appearance of the Absolute in this world is possible. It has, therefore, a natural tendency to be sceptical in regard to the claims of the Absolute when he actually makes Himself available to it. It tries to weigh His claim in the scales of its own experience. But if this is pushed to the extreme or if this be the only method such a test is bound to fail. The proper method in such a case would be to use the empiric experience in defending ourselves against deception by the casuistical and blundering obstruction of empiricism itself masquerading as the spiritual. We should not over-step our proper limits by trying to force the Absolute within any of our empiric postulations regarding the unknown and the empirically unknowable. If we listen patiently and attentively to the exposition of the spiritual by a bonafide Acharyya we would gradually realise the necessity as well as the method of His

attainment. The words spoken by the spiritual preceptor possess the power of clearing up our doubts and imparting the effective inclination for the Absolute. The sound issuing from the lips of the spiritual preceptor is not a negligible factor. The apparently very same words from the mouth of a pseudo preceptor possesses no spiritual value. The sound appearing on the lips of the spiritual preceptor is identical with the Absolute. The transcendental sound is identical with the object meant by the sound. If it were not so it would be utterly unintelligible to us. The transcendental sound is the subject taught by all the Scriptures. The Scriptures are expounded in the only real living manner by the spiritual preceptor. The transcendental sound is also identical with the person who utters it in as much as it reveals both itself and him to us. It is identical with our real selves as it also enables us simultaneously to realise our own spiritual nature. In one word the preceptor is the gateway to the realm of the Absolute. We need not, therefore, allow the imperfections of our present understanding to guide us in the quest of the Truth but should employ it in its proper function of abstaining, and preventing others, from interfering against such quest when it is available to us by the grace of God. If we fail to exert our understanding to its utmost and at every step for this purpose we are sure to be misled by such neglect and the obstacles in the way of the quest of the Absolute will loom large and ever appear as altogether insurmountable.

Divine Teacher of the Absolute,

Sri Vyasa-deva is the expounder of the Srouta-pantha or the path of listening to the spiritual preceptor who is alone authorized to expound the Scriptures to fallen souls. There is no such distinction in the Absolute as we find in this world. Sri Vyasa-deva is identical with the Scriptures, the spiritual preceptor and transcendental sound. This identity has nothing analogous to it on the mundane plane. It can be negatively realised by the empiric reason which can establish nothing positively. It is

only an instance of the innate insincerity of the empiric outlook when it insists on positive proof in the case of the Absolute, although it agrees to be satisfied with the negative proof in every other case. What such perversity really means is that the empiric reason is, by its nature disloyally opposed to definitely renouncing its partiality for untruth under the brazen pretence of serving the cause of the Truth. This real character of such perversity in all its forms cannot be fully grasped even by the empiric reason itself so long as it does not listen attentively to the voice of the spiritual preceptor. Sri Vyasadeva is that power of Krishna who explains the Scriptures to the fallen Jivas. In worshipping Sri Vyasadeva we only worship that power of Krishna which enables us to understand the Scriptures. Sri Vyasadeva is not different from Sri Krishna. In worshipping Sri Vyasadeva we, therefore, worship Sri Krishna in the form in which He makes His appearance to the fallen Jivas. Sri Anantadeva himself who sings eternally the glories of Sri Krishna comes into this world in the form of Sri Vyasadeva and his spiritual successors. Sri Nityananda Prabhu is the same as Sri Baladeva, the Source of all these manifestations of the power of Sri Krishna for enabling all individual souls, both those who are in the state of grace as well as those who are fallen, to serve Krishna.

Spiritual Successor of Sri Vyasadeva,

'I have' learnt from the holy lips of your Divine Grace and of those pure devotees who are the inseparable counterparts of your Divine Grace employed by you in preaching the eternal religion to fallen souls like myself that it is really the power of Sri Gaurasundar, Who is no other than Sri Krishna in His most benign aspect, that manifests herself in the activities of His servants, and that Sri Gaurasundar employs an infinite army of His best-loved ones in ministering His Divine prerogative of causeless mercy in every part of the universe. The servants of Sri Gaurasundar have no other ambition than carrying out the will of Gaurasundar and Lord Nityananda.

Those who do not submit completely to the two Brothers are not employed by Them on Their errand of mercy. The servants of Sri Gaurasundar have no separate existence from Himself. Those who really want to serve Sri Gaurasundar are commanded by Lord Nityananda to learn His service by submitting to His servants. The Scriptures accordingly tell us that the service of the servants of the Supreme Lord is higher than the service of Divinity Himself. Those who are disinclined to serve the servants of Sri Gaurasundar can never realise the nature of the service of Sri Krishna. The Srauta-pantha consists in this unconditional and complete submission at the feet of the servants of Sri Gaurasundar.

Emancipator of fallen souls from the thralldom of Maya,

The complete submission at the holy feet of your Divine Grace who is identical with Sri Vyasadeva and the holy Scriptures is the inevitable result and reward of patient and attentive listening to the word of Sri Krishna from the lips of pure devotees. The moment that we realise the supreme necessity of submitting to the holy feet of the servants of Sri Gaurasundar and act in accordance with such conviction we obtain the shelter of the feet of Lord Nityananda which is free from all doubts and fears and limitations. Those who tempt us with the alluring prospects of pseudo-freedom concocted by the empiric imagination also tell us of the responsibilities of freedom. Freedom to sin is not the type of freedom that is necessary. What we require is freedom to do the will of Sri Gaurasundar. But we should be very careful not to confound the will of the Supreme Lord with our own sinful petty wills. In order to deserve the proper kind of freedom we should betake ourselves to the feet of the servant of Sri Gaurasundar and learn from him the real nature of the Divine will and how to obey Him. Those who do not obey the Lord are the only persons who are really unfree. They obey their own limited understanding and are incarcerated by it within the narrow

limits of their empiric existence. Those who obey Sri Krishna, serve the unlimited and are, therefore, free from every form of delusion. Maya is that aspect of the power of Sri Krishna which is represented by the imaginary values and relationships of this phenomenal world. Mundane attachments include and dwarf the efforts of our understanding. Maya is the keeper of the prison into which we choose to live by the promptings of our selfish worldly instincts. This is the punishment of the wilful abuse of our really free reason. The bondage of Maya is the only real bondage of this world. The soul is perfectly free and is accordingly permitted to choose the bondage of worldliness in exercise of his freedom. Sri Krishna allows the soul of the Jiva the fullest freedom of choice as his birthright. The Jiva is also fully cognizant by means of his rationality of the inevitable consequence in the shape of bondage to Maya, of the abuse of this freedom. The Jiva-soul is thus bound or free by his own free choice. Sri Krishna does not permit any curtailment of our freedom by any external agency. By the will of Sri Krishna nothing can really bind us, except our own free activities.

Transcendental Personal Teacher of the Absolute,

Under the spell of Maya the fallen Jiva mistakes the abstract and the formless for the Reality. He thinks that the Supreme Lord is an impersonal principle and thus falls into the abyss of negation in the company of the pseudo-Buddhists and pseudo-Salvationists. Or trying to avoid this really suicidal course he may catch at the equally dangerous alternative presented by Maya in the shape of the worship of Maya in her visible forms. This is the peril of pantheism which identifies this phenomenal world with the Absolute. This course is no less destructive than the other of the Divine Personality of Sri Krishna and the spiritual personality of His servants. It is when we are under the spell of such delusions that we pretend to distinguish between the person and the principle and hold the view that it is the

latter that should be worshipped on occasions like the present. Any homage paid to the person is regarded by such judgment as an unnecessary departure from the Truth. We are advised not to worship the Divine Form of Sri Krishna but the abstract principle of a godhead deduced from our empiric experience that is really tantamount to an inconclusive negation. The transcendental and real Personality and Form of Sri Krishna identical with Those of Sri Gaurasundar, and the spiritual personality of His servants which is essentially the same, is incomprehensible to the limited reason of the fallen soul which is familiar only with the delusive pseudo-personality of this world. By his pretended concern to prevent any misconception of the Absolute the worshipper of an abstract Brahman is enabled to be freed from the obligation of all definite function by the denial of personality to the Divinity. The personality of the worshipper can not, however, be logically preserved if the superior Personality of the Worshipped is ignored. The two are the eternal and natural correlates of one another. The spiritual nature of real personality is realisable only on the plane of the Absolute. The real nature of the personality of the spiritual preceptor, of the Brahman in the form of the transcendental sound that manifests Himself on the lips of the spiritual preceptor, of the activities of all the pure devotees who are engaged in carrying out the purpose of the spiritual Acharyya which is identical with the purpose of Sri Gaurasundar Himself as revealed in the spiritual Scriptures are, indeed, no doubt dimly and negatively, but still sufficiently for the purpose of being loyal; preceptible even by our present limited reason by the special mercy of Sri Krishna the moment we sincerely turn our unprejudiced judgment to the living words of the spiritual preceptor and those associated with him in the Divine mission of spiritual emancipation of the fallen. In proportion as the light grows by listening to the word of the Acharyya with the sincere purpose of translating our conviction into service we are gradually enabled

to realise the substantive existence of the transcendental personality of the Acharyya and his followers by and through spiritual service.

Divine Bestower of the knowledge and service of Sri Gaurasundar,

I have been led by the above considerations and of my own free will to offer this personal homage of sincere and convinced submission with all its imperfection to the lotus feet of your Divine Grace with the humble prayer that your Divine Grace may mercifully bestow on me the gift of spiritual enlightenment and enable me to serve the will of Sri Gaurasundar manifested in the transcendental activities of his servants and imperfectly discernable to the present fortunate generation by your causeless grace. May your Divine Grace be pleased

to accept this imperfect offer of submission and make it perfect by your merciful acceptance. May your Divine Grace enable me to retain, by serving the lotus feet of your Divine Grace, the vision to which the Divine Truth manifests Himself in His real character as an object of worship, by continuing in the state of perfect submission to the lotus feet of Sri Vyasadeva and his spiritual successors who represent the function of Sri Krishna's most benign aspect as Sri Gaurasundar in His eternal endeavour to preserve the Jiva-soul from the clutches of Maya by the method of admonition and warning against the attempts of pseudo-preachers and of exposition and definition of the positive substantive Truth by word and deed, out of His causeless mercy towards the wilfully rebellious fallen souls.

—AN HUMBLE DISCIPL

The Spiritual Exhibition at Sreedham Mayapur

THOUSANDS of people from all parts of the country have had the good fortune of visiting the spiritual exhibition which has been manifested at Sreedham Mayapur by the grace of Srīla Bhakti Siddhanta Saraswati Goswami Maharaj.

For those who have been sincerely desirous of making the real acquaintance of the summum bonum, the globes symbolising the gradual stages by which the soul progresses towards his natural function, must appeal more strongly than anything else.

The extension of Nityananda, the alter Ego of the Supreme Lord Sri

Gaurasundar, for the purpose of serving Sri Gaurasundar in endless ways, and the Nature of Sri Gaurasundar, the Principle of service Himself in His Own Divine Form, has been made visible to the mortal eye, in relation to the Object of all service, viz. the lotus Feet of Sri Krishna.

Sri Krishna is served thoroughly in Goloka. He is served less confidently in Vaikuntha. These are the inner and outer chambers of the Absolute Realm. The Absolute Realm is separated from the phenomenal world by successive spheres in the shape of the realm of the undifferentiated Brahman

and the stream of the neutral zone. On the further side, away from Vaikuntha, of the neutral stream are located the fourteen globes of the phenomenal world, where there is no conscious service of Sri Krishna.

The soul that is located in the phenomenal world does not serve Krishna but the material mind and gross physical body which are objects of the phenomenal world with which the soul is deluded into identifying himself by the compelling power of Maya, the energy of Godhead that manifests herself as the phenomenal world.

The soul that is averse to Krishna is placed by Krishna, out of His causeless mercy, in this phenomenal world to enable him to regain his natural function of the willing service of Krishna, by the realisation of the true nature of the misfortune of aversion to Him.

But the soul that finds himself located in this phenomenal world, due to his aversion to the service of Krishna, is unable by his own endeavours to regain his natural condition of love for Krishna. Love for Krishna may be obtained only by His Grace. Aversion to Krishna is tantamount to refusal to receive love for Krishna by His Grace.

Krishna cannot be loved according to the deluded caprice of the soul that has his face turned away from Him. He can be loved only if we are

prepared to serve Him vis-a-vis. It is only by serving Krishna's will with the faculty of love that love is prevented from being replaced by its distorted shadow *viz.* lust. So long as there remains any lust or aversion to Krishna the soul deluded by it has no access to the spiritual realm lying on the further side of negative or neutral zone that is devoid of any distinctive quality either mundane or spiritual (Biraja). The deluded soul may catch the first glimmering of the Absolute Realm only after being thoroughly cleansed of all mundane quality by the process of crossing the neutral zone.

Let us, therefore, try to visualise the course of the soul's progress from the state of bondage to the highest platform of spiritual service by following up the suggestion represented by the elaborate system of globes set up in the purely spiritual section of the Exhibition.

The first thing that we notice there is that the phenomenal worlds are not one but fourteen in number and disposed in a descending order on the mundane shore of the neutral stream. Our world occupies the middle position in the scheme of the phenomenal universe, there being six higher and seven lower worlds extended in an order of gradation above and below it. These are the limits of the sojourn of the deluded soul. He wanders up and down

in this system of worlds. He is prevented from escaping from this prison by the moat-stream of the neutral zone into which he cannot carry any of his mundane activities. It is, therefore, necessary for the soul to be ferried across this stream.

The question at once arises what and who is to be ferried across the neutral zone? It cannot be any principle with which the deluded soul is already familiar. Because it will dissolve in the process and simply cease to exist. This non-existent state has been considered as the goal of all endeavour by those who have tried to form an idea of the termination of the worldly course in terms of mundane experience. No mundane experience can survive in the long run. As this experience is bound to fall off by its nature there can be no end of the journey, as long as any of mundane qualities retains its effective existence. The ideal condition is accordingly conceived to be absolutely featureless or zero. But as the principle of consciousness cannot be imagined to exist at all in a state of perfect inaction the Buddhists quite consistently suppose consciousness itself to be a derivative principle or as the symptom of disturbance of the ideal state which is featureless and non-conscious. Buddha says that it is not possible to cross the neutral zone which forms the limit of

the phenomenal universe and into which all mundane activities tend naturally to merge.

So if the neutral stream has to be crossed at all we require a principle that is capable of surviving in the region where nothing can conceivably exist. This principle has been shown in the form of a creeper which has to be brought into active existence and helped to grow, in the same way as any material creeper of this world.

The seed of the creeper of spiritual function is obtained in this world by the grace of Sri Guru and Krishna Who manifest Their mercies simultaneously. There is no principle that bears any analogy to the so-called laws of physical Nature, that governs this manifestation of the grace of Sri Guru and Krishna. It is rarely, indeed, that the individual soul pre-occupied with the activities of the mundane sojourn, is privileged to attain the high fortune of obtaining such grace. The implication of the grace disposes of all claims based on worldly merit as a pre-requisite qualifying a person to be the recipient of it.

The germ of the active spiritual function has to be received by an utterly unfit person from the spiritual Teacher and the Supreme Lord as Their causeless favour. Before the simultaneous appearance of the grace of Sri Guru and Krishna the spiritual function remains in the dormant condition.

long as the spiritual function is inoperative the mundane function continues to delude the soul. It is not, therefore, possible for the soul, engrossed in worldliness, by any form of activities, to attain to the pre-requisite of spiritual enlightenment. During the period of spiritual ignorance the soul is, however, helped, unconsciously to himself, to approach towards the light by the same causeless grace of Sri Guru and Krishna that manifests itself to his consciousness by the process of enlightenment.

But in the ignorant state also the dormant soul is not wholly irresponsible for the continuation of his ignorance. The dormant soul can also accept or reject the grace of Sri Guru

and Krishna that appears to him in the unconscious state. The sub-conscious acceptance of Divine Grace in the dormant state is the only pre-requisite for the attainment of spiritual enlightenment. This is the meaning of the declaration of the Scriptures that any form of 'friendly' association with the devotees of Krishna is the cause as well as the effect of spiritual awakening. Or, it may also be stated thus, sub-conscious association with *Sādhus* alone can lead us to realise the nature and necessity of conscious association with them, which is identical with the service of Sri Krishna, the eternal spiritual function of all individual souls.

(To be continued)

Sri Vyas-Puja Response

Response of His Divine Grace Paramahansa Paribrajakacharyya Śrīmad Bhakti

• Shidhanta Saraswati Goswami Maharaj to the addresses presented to

His Divine Grace on the occasion of the fifty-sixth anniversary

• of His Divine Grace's most auspicious advent, at
• the celebration of the worship of

Sri Vyasadeva.

Place—Sreedham Mayapur, Chaitanya Math.

Time—5th Govinda, 443 Gaura Era ; 6th Falgun, 1336 Bengalee Era;

18th February, 1930, Christian Era,

Obedience to Sri Gurudeva who has opened the sealed eyes, blinded by the darkness of ignorance, with the spike of the collyrium of knowledge !

Today is the day of the worship of Sri Guru. I have come here today for the purpose of worshipping the lotus feet of Sri Guru. I am a person blinded by ignorance. Ignorance is an object

resembling darkness. I am the servant of Vishnu,—I have no other function except the service of Vishnu,—this mode of thought is being obstructed by the darkness of nescience. I have become blind for the present. Absence of light is darkness, absence of knowledge is ignorance. The only knowledge is the darling of Nanda who is replete with all knowledge. I who am averse to the service of the darling of Nanda,—am blind. Darkness assuming form envelopes my eyes and it is for this reason that my function of vision is inoperative, that there has appeared in me the tendency to various other activities. By means of my senses viz. hands, feet, eyes, ears, nose, tongue, skin I am engaged in a variety of work, by reason of doing which there has been appearing this multitude of diverse kinds of dangers that confront me. By attempting to walk with these feet I often stumble and fall, by trying to discuss with this mind I am invoking manifold evil by not being able to understand the real subject of knowledge.

In such hour of peril the lotus feet of my Sri Guru, being moved to pity, have manifested themselves in this world in order to impart to me the knowledge 'that you are the servant of the darling of Nanda', and to dispel the darkness of ignorance due to my loss of sense of duty which had led me to embark on the enjoyment of worldly objects and to think such enjoyment to be my duty. With this eye I see that which it is not my 'duty' to see viz. the bondage that obstructs me from my vision of Him whom I ought to see by all means, and, by being deprived of whose sight, I see this bondage of material enjoyment. The lotus feet of Sri Guru have imparted to me the light of spiritual knowledge by removing that bondage from my eyes. Moving aside the bondage of my wrapped eyes and by making the lids of my eyes to open slightly, the lotus feet of Sri Guru are instructing me saying, 'open your eyes a little and see'. All these

days I had been thinking that I can see by keeping my eyes closed.

For this reason I am performing the duty of making obeisance to the lotus feet of Sri Guru by giving up my worldly vanity. This is the first object of offering of my worship. To give up the vanity that thinks 'I see', 'I enjoy' is named 'making obeisance'. While I was cherishing the wicked notion that I am the master, the lotus feet of Sri Guru opened my eyes, removed my misjudging judgment. I was following the blind under the lead of the knowledge of other objects. The lotus feet of Sri Guru made me realise that it is my duty not to follow the blind but to follow and to worship only the lotus feet of Sri Guru. I did not possess that judgment of worshipping the lotus feet of Sri Guru year by year. That the service of the lotus feet of Sri Guru is verily my only duty, the function of the principle of my individual self, this also I have been enabled to understand only by the grace of the lotus feet of Sri Guru. After obtaining the sight of the lotus feet of Sri Guru I have no such judgment that I have any other function to perform except serving the lotus feet of Sri Guru. The instant that the dearest servant of the Supreme Lord, His own best beloved one, in order to rescue me, out of mercy from the clutches of worldly vanity, made me cognisant of the service of the darling of Nanda, it is only at that moment that I could realise that there is no other function of the Jiva's own self, there is no other blessing, except the endeavour to please the senses of the darling of Nanda. The darling of Nanda alone is both the only Mode and the only Goal of all my activities. The lotus feet of Sri Guru are those of the supremely best beloved one of the darling of Nanda.

The service of the lotus feet of Sri Guru can not be performed by a skillless person like myself by any of the instruments as body, mind or speech. But if the lotus feet of Sri Guru

infuse in me the power, look upon me with approval, I can't gain his favour, I can then obtain the fitness of serving him, by his causeless cordial mercy alone. I am not speaking this as a controversial affair. I could understand the subject of the summum bonum only on the day on which the lotus feet of Sri Guru placed those feet, that are obtainable with difficulty even by the gods, on the head of an unworthy person like myself, and baptised me with the dust of his lotus feet. I then submitted to the lotus feet of Sri Guru the auspicious wish that I might be a fit recipient of the potency that is wielded by the lotus feet of Sri Guru.

In my vanity I could not fancy that the lotus feet of Sri Guru could be really so great. But if I narrate to you the good fortune that I could attain by the causeless mercy of the lotus feet of Sri Guru, it may conduce to the worship of Sri Guru by yourselves also. I am most unworthy. I am more sinful than Jagai and Madhai; more insignificant than the maggot germinating in filth. The goodness of the person who even chances to hear my name, wears off. He who even utters my name, reaps sin. Who is there in this world to have mercy on me, with the single exception of Nityananda?

I have no resources to show my gratitude towards one who acted the part of the most merciful of all persons for the purpose of conferring on such an unworthy person the gift of fitness. It is not possible for me to make any return for his kindness.

The lotus feet of Sri Guru is the counterpart of Godhead, possessing a singleness of purpose to serve Godhead. Every act of his is the highest ideal of the service of Godhead. As long as this vision suffers any impediment the scales have not fallen from my eyes. Unless we obtain his grace, unless we gain spiritual enlightenment, we cannot realise the greatness of the lotus feet of Sri Guru. When I set myself to discourse regarding Sri Gurudeva, I find

that he manifests himself in this world for the establishment of the heart's desires of Sri Chaitanya, for rousing me into the waking state. My former Gurudeva Thakur Narottam once gave vent to this, 'Oh, when will Rupa himself, by whom the heart's desire of Sri Chaitanya, has been substantiated in this world, vouchsafe me the close proximity of his own feet?'

After I had the good fortune of obtaining the sight of the lotus feet of Sri Guru I had the opportunity of discoursing about these words of the best of teachers, Thakur Narottam. The lotus feet of Sri Guru manifests himself in this world for establishing the heart's desire of Sri Chaitanya. What then is this thing viz., the heart of Sri Chaitanya? Sri Chaitanya Deva has said himself, 'The hearts of other persons are their minds. My mind is Brindaban. I deem My mind and the Divine woodland where Krishna loves to stroll as the same'.

The holy Brindaban is really the heart of Sri Gaurasundar. Those who are saved from the clutches of evil, alone realise the nature of Sri Brindaban. The word Abhista (अभीष्ट) in the verse of Thakur Narottam means literally 'to desire in every way'. 'That which is desired by Chaitanya in every way, that which Chaitanya wills, the teaching that He imparts for making the unconscious conscious 'when will Sri Rupa Goswami Prabhupad, he who has established this teaching of Chaitanya in this world, will place me in the close proximity of his lotus feet for the same service of the Lord?' Or the word 'Swayang-rupa' (स्वयंरूप) may also mean the personal form of the Divinity, the darling of Nanda, 'When will the person Krishna Chandra, drawing my soul into Him, take me to the proximity of his lotus feet?'

With this bag of bone and muscle, this carcass of flesh and blood which has been born of parents for the purpose of suffering pain, for undergoing the triple misery in the prison of this world,

for my aversion to Krishna,—with this bundle of flesh and bones one cannot go to the presence of Krishna's personal form in whom are concentrated the principles of all real existence, consciousness and bliss. Nor is it possible to approach the proximity of the feet of the personal Divinity with the current of mental thought engrossed in external objects of sensuous preception, in which there is consciousness of any other object than the darling of Nanda. When the external objects of this world, this house, this body, this air, these fruits lowers, this whole world, tell me, 'master, we wish to serve you,' then I think, 'very well, let me be the lord of these'. The air-god is an object of my highest worship. In hailing him with my nose and fancying him to be an object for ministering to my pleasure I try to absorb him into my lungs. And why? In order to maintain my life. I have conceived the desire of becoming their lord by maintaining my life. I cannot understand that this eye is preventing me from seeing the unique and incomparable beauty of the darling of Nanda by beholding external colour and form; nor that the external sound is the obstacle to my catching the sound of Krishna's flute.

I cannot find the strength to surmount this obstacle until the lotus feet of Sri Guru, full of endless mercy, manifest himself to me. I have been unable to feel any liking for the lotus feet of Sri Chaitanya, the Darling of Sri Nanda, and for the feet of Sri Rupa Goswami-Sri Rupa Munjari, whose endeavours are fast bound to the lotus feet of Sri Chaitanya. Alas, indeed, where is another person whose fate is so blasted as mine?

Persons, averse to Godhead are establishing the tidings of aversion to the darling of Nanda

in this wicked world. But the lotus feet of Sri Guru, the best beloved of Sri Chaitanya, out of mercy, is trying to establish the lotus feet of Sri Chaitanya in my heart. When will the lotus feet of Sri Guru graciously allot me a place in the close proximity of his lotus feet? When will he make me enter the 'community' of the followers of Rupa? When will the Vaishnavas making me bathe in the shower of the dust of their feet accept me as their servant? When shall I be able to behold that blessing by bathing in the particles of the feet dust of the Vaishnavas?—that blessing in which I shall be able to obtain the mercy of the beauteous person Himself?

Baladeva Nityananda, who is the manifestation of God-head's own self, is himself endeavouring to serve Krishna by cherishing the belief (अभिमान) that he is protegee of Krishna's beautiful transcendental form. There can be no service of Gaur if one is enveloped by the faculty of aversion. The lotus feet of my Sri Guru is that very person who focussing in himself the manifestation of Krishna's own transcendental form, is engaged in establishing the heart's desire of Sri Chaitanya in this world.

Sri Krishna, Brahma, Narada, Vyasa, Madhwa, Padmanabha, Nrihari, Madhaba, Akshobhya, Jayatirtha, Jnanasindhu, Dayanidhi, Vidyamidhi, Rajendra, Jayadharma, Purusottama, Vyasa tirtha, Lakshmiapati, Madhabendra, Iswara, Advaita, Nityananda, Iswara's Disciple Sri Chaitanya,—this is the successive order of the preceptors. Sri Krishna has established the preceptorial order in this world. When will Krishna, drawing me unto Himself, make me the object of His grace?

(To be continued).

Why the Spiritual Preceptor is Entitled to Accept Unconditional Homage

THE point was elucidated to a great extent by the speech of His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj delivered at Cuttack and, published in (1928) February issue, page 193, of this Journal. It has been indirectly dealt with in the Vyas Puja offers of homage as regards the nature of such homage, that have also been published from time to time in this Journal. The reader is referred to those discourses to obtain a detailed idea of the function. We avail of the opportunity offered by the Vyas-Puja celebrations of this year to devote a few remarks to this important subject.

The spiritual preceptor is the best-loved servant of the Supreme Lord. He is authorized by the Supreme Lord to appear in this world for the purpose of carrying out the Divine will of effecting the deliverance of those souls who, being the differentiated fractional parts of the Divine Spiritual Potency, have wilfully severed their connection with the Supreme Lord in order to pursue the apparently fascinating pleasures of atheistical existence. The reclamation of these rebellious souls

is the special function of the spiritual preceptor.

This function undoubtedly belongs to the Divinity alone. No one can reclaim the perverse soul except the Supreme Saviour Who is no other than Godhead Himself. This is also the ground for the contention that the head must not bend in salutation to any one except the only Receiver of all homage.

The issue, therefore, is whether the function of the saviour can be delegated by Godhead. Stated in this form the solution of the question is self-evident. Nothing should stand in the way of the freest operation of the Will of the Godhead. He should be able to delegate any power to whomsoever He likes.

But even Godhead Himself cannot commit suicide by delegating His own existence to another. In other words He must remain the Master even when He appears to function as servant. He can similarly simultaneously retain and delegate any or all His powers. There is only one thing which He cannot do, viz. that He cannot really be anything but the sole Master.

The Supreme Lord can delegate His powers by retaining them fully for Himself. This is the kind of the authority that is delegated to the spiritual preceptor. The spiritual preceptor wields the power of the saviour of fallen souls. The authority in itself, no doubt, is the right reserved of the Supreme Lord. But this Divine prerogative can be and, therefore, is also eternally delegated without being discarded.

In the Realm of the Absolute there is only one Master, one Teacher, one beloved Lord, all the rest being servants, pupils, mistresses. There the Saviour also must have his specific manifestation. Sri Baladeva, 'the other self' of Sri Krishna in the Realm of the Absolute, is the principle of authoritative saving service of the spiritual preceptor. Sri Baladeva, in His transcendent and immanent forms, is both teacher and the taught, all servants being the expanded self of Sri Baladeva. This is perfectly compatible with, and is, in fact, the necessary condition for the existence of free individual souls, who are eternally engaged, consciously or unconsciously, in the constant service of Krishna, in and through Sri Baladeva.

The souls that are averse to the service of Krishna are as much an integral part of Sri Baladeva as those pure souls that function in the absolute

realm (Vaikuntha). This world also is fully enveloped and permeated by the coupled existence of master and servant Godhead, by His immanent and transcendent forms. This all-pervasive and all-permeating serving Lord is the sole condition, as cause, medium and effect, for all manifestation of the Supreme Master in this phenomenal world. The difference between the absolute realm (Vaikuntha) and this phenomenal world consists in this that in the former Sri Baladeva with all His paraphernalia is engaged in the direct service of the Supreme Lord consciously realised as the sole Master, while in this world the deluding energy of Krishna acts as a screen to prevent the realisation of the real nature of spiritual service. The manifestation of Sri Baladeva in this world, therefore, means, from our point of view, the withdrawal of the screening function of the deluding energy.

But the worship of Sri Baladeva is different from the worship of Sri Krishna. Sri Baladeva is the servant Godhead wearing the immanent aspect of paraphernalia and transcendent aspect of Viceroy in Vaikuntha, and, invisibly, in this phenomenal world. He is, therefore, entitled to receive the same, nay the only, worship that is offered to Sri Krishna by differentiated souls. But as He performs a double function He is not

worshipped in exactly the same way as Sri Krishna. As servant of Krishna He is worshipped as the Medium or Support. This is the worship of Sri Guru. He is not worshipped in this case as the Receiver of worship but as the Medium through Whom and by Whom Sri Krishna the Receiver of worship manifests Himself to His worshippers. As Viceroy Sri Baladeva is entitled to worship as Receiver of worship.

This is the *rationale* of the preceptorial succession and the justification of complete submission to the preceptor, necessitated by the monotheistic position, for spiritual enlightenment or knowledge of Krishna, without which no relationship with Him by way of service is possible for differentiated souls. This implies that the preceptor who wields the delegated authority of Sri Baladeva or Sri Nityanānda is both worshipper, or rather Medium and Condition as well as the Object, of worship. He by no means belongs to the category of differentiated individual souls (jiva) like ourselves who are

infinitesimally small particles of Sri Baladeva and servants of Krishna by the grace of Sri Baladeva. The preceptor is worshipped, because his nature is really Divine, but with a difference in the method of worship to indicate the apparently subordinate nature of his authority.

This need not be confounded with refined forms of polytheism that sanction the worship of individual souls, who are differentiated particles of Sri Baladeva, either as gods or heroes, which prevails in this world and is accepted without a protest by those very persons who are the most violent opponents of the worship of Divine authority. Those pseudo-teachers who accept the worship of their disciples as receivers of worship which is due only to Sri Krishna, and Sri Baladeva, or who refuse to recognise the rendering of homage to the spiritual preceptor and his acceptance of the same by his Divinely delegated right as Medium, offend alike against the fundamental principles of scientific Theism.

(To be continued)



The Author of Sree Chaitanya Charitamirta

[By S^rj. SATYANJAN SEN M. A., B. L.]

(Continued from pp. 293, February, 1930.)

At times the Lord was overwhelmed with grief at His separation from Krishna and it was only Ramananda's speeches on Krishna and Swarupa's songs that kept Him alive. None can exhaust by speaking the greatness of the two. They were the very core of His heart.

When the Lord entrusted Swarup with the charge of Raghunath, one of the greatest devotees, He told him to regard Raghunath as his son and servant and, as there were three devotees of that name, He called him "Swarupa's" Raghunath. He held Raghunath by the hand and most affectionately handed him over to Swarup. "As Your Holiness pleases", said Swarup and embraced Raghunath.

Raghunath revered Mahaprabhu too much to approach Him personally and sent word by Swarup that he did not know his duty and required instructions from the Lord Himself. The Lord smiled and said, "Swarup is appointed your instructor. Learn all from him as he knows more than I." Raghunath followed Swarup in worshipping Chaitanya Deva as the Lord of Braja. Raghunath's spirit of renunciation

forbade him even to beg and he used to honour Mahaprosad thrown away by the shopkeepers whose apparent rotten condition repelled even the kine of the locality. One day Swarup begged a handful of it from Raghunath and eulogised it saying, "You partake of such ambrosia daily and never give us a share of it. What sort of a person you must be?" The Lord heard of the incident from Gobinda, came to Raghunath and said, "You eat excellent food, why do you not give Me a bit of it?" He took a handful and ate it. When He was about to take another handful Swarup stayed His hand and prevented Him saying that it did not befit Him. The Lord said that He had partaken of various qualities of *prasada* but had not tasted any so excellent. The author here acknowledges his indebtedness to Raghunath's 'Chaitanya-Staba-Kalpabriksha' Gadadhara was one of the leading devotees of the age; but he became extremely anxious when he thought that the Lord was angry with him. Ballabha Bhatta wanted to learn the *mantra* for the worship of adolescent Krishna from Gadadhara who refused on the ground that he was not

independent of the Lord and said that he could not accede without His permission. He said that the Lord had already rebuked him as Ballabha, who wrote a commentary on the Bhagabata that went counter to that of Sridharswami and had been a worshipper of the infant Gopal, though he had been converted by Gadadhar, used to come to him. So he dared not approach Him. One day the Lord sent Swarup, Jagadananda and Gobinda to Gadadhar. Swarup took him to task saying that the Lord showed indifference to him only to try him and wondered why he had not come to the Lord and spoken to Him boldly but had kept aloof through fear. Gadadhar replied that he did not dare as the Lord was omniscient.

The Lord used to lie on a pallet of plantain fibre ; so Jagadananda made a softer bed and requested Swarup to see that the Lord reposed on the same ; but the Lord was angry to see the bed and threw it away whereon Swarup said that if He did not use the bed Jagadananda would be very sorry. The Lord replied, "Better fetch a couch. The Pandit wants Me to indulge in luxury. It is a shame that a Sannyasin should lie on a soft bed." Swarup invented another means to mitigate the hardship of the Lord. He brought a number of dry plantain leaves and made a bed comparatively soft and it was with the greatest difficulty that the

Lord was made to consent to lie on it.

Jagadananda wanted to go to Brindaban but the Lord would not consent. Then he requested Swarup to intercede on his behalf. Swarup requested the Lord on his behalf and He assented.

One day the Lord felt the pangs of separation from Krishna keenly and wept bitterly clasping the necks of Ramananda and Swarup. They sang songs of the pastimes of Krishna and brought Him to His senses. It was midnight and they made the Lord repose in a room. Ramananda went to his lodging and Swarup and Gobinda lay down to rest near the door. The Lord loudly sang the Name at the dead of night. Suddenly the voice stopped. Swarup opened the door and not finding the Lord got alarmed, as all the doors were shut but the Lord was not in. They searched for Him and found Him near the Lion Gate. The joints of His body were not in order and each limb was distorted and distended. They began to chant the Name loudly, and the Lord came to Himself and said that He remembered nothing but that Krishna appeared and vanished like a flash of lightening. The author borrowed the story from Raghunath Das who was a constant companion of the Lord.

One day the Lord took a sand-hill for Gobardhan Hill and ran towards it.

To all outward appearance He lost His wits and Swarup and other devotees who followed him began to chant the Name loudly and the Lord regained His normal external condition and said to Swarup, "Who has brought Me here from Gobardhan ? I was enjoying the sight of the pastimes of Krishna when your noise disturbed Me and you brought Me here ;—you cause Me grief that you do not allow Me to see the pastimes." This anecdote is from Chaitanya-staba-kalpa briksa by Raghunath Das.

Sivananda came with his youngest child Puridas to see the Lord who repeatedly asked the boy to utter the word "Krishna", but to no effect. The Lord said, "I have made the world recite the Name. Even the immovables utter it. But I have not been able to make this boy utter the Name."

Swarup said, "You have given him the *mantra* of the Name of Krishna. He does not speak it out but repeats it inaudibly."

(To be continued)

Sree Sree Chaitanya Bhagabat

CHAPTER XVI.

(Continued from P. 296, Feb. 1930.)

- | | | | |
|-----|---|-----|---|
| 7 | “It truly the mighty one inhabits this place,
And if he does not leave this home by tomorrow, | 192 | It was a most wonderful snake and most dreadful,
In colour yellow, blue and white, most beautiful to behold; |
| 188 | “Then by all means tomorrow I leave this spot.
Have no anxiety, let us discourse on the deeds of Krishna. | 193 | A great gem burnt on the crown of its head,
On beholding him the Brahmans in terror mentally repeated the Name of Krishna. |
| 189 | In this manner as they proceeded with the auspicious narration of Krishna's deeds
There occurred a great miracle that very moment. | 194 | The snake went his way, there was no more very sensation.
The Brahmans were filled with boundless joy. |
| 190 | On hearing the words that Haridas would leave the place
The mighty serpent at once quitted the cave. | 195 | On beholding the great prowess of Thakur Haridas
The Brahmans conceived a deep regard for him. |
| 191 | With the approach of evening the serpent came out of his hole,
And went off elsewhere in the view of them all. | 196 | How trivial in regard to Thakur Haridas is this power.
At whose mere fiat the serpent left the place. |

- 197 By his mere glance the bondage of
 ignorance leaves the soul.
 Krishna does not believe the words
 of Haridas.
- 198 Listen to another wonderful narrative
 regarding him--
 The praise of his glory that was spoken
 by the king of the *Nagas*.
- 199 One day in the mansion of a great man
 A healer of snake bite was dancing
 in diverse attitudes.
- 200 By the force of his *mantra* all the people
 stood in a ring round him,
 And chanted loudly songs to the tune
 of *karidanga* and *mandira*.
- 201 By the contrivance of Providence Haridas
 came to the spot.
 He watched the dance of the snake-
 charmer standing aloof on one side.
- 202 The king of serpents, superimposing
 himself by the power of the *mantra*
 On the human body, danced with alacrity.
- 203 The dance that was enacted by the Lord
 in the lake of Kaliya
 Was the subject of the pathetic song
 that was sung at a high pitch.
- 204 Haridas on hearing the praises
 of his own Lord
 Fell down in a swoon without the least
 motion of breathing.
- 205 Regaining his consciousness after a while,
 uttering a deep ejaculation,
 He began to dance with ecstasy
 in endless ways.
- 206 Beholding the inspiration of
 Thakur Haridas
 The snake-charmer moved to one side,
 and stood still.
- 207 Thakur Haridas rolled on the ground
 In a wonderful manifestation of
 horripilation, tears and shivering.
- 208 The high-souled Haridas cried.
 On hearing the qualities of the Lord
 he was filled with the same.
- 209 All the people sang joyously forming
 a circle round Haridas.
 The snake charmer with joined palms
 looked on from one side.
- 210 The inspiration of Haridas lasted
 for a while.
 Thereafter the snake-charmer rejoined
 the dance.
- 211 On beholding the inspiration of
 Thakur Haridas
 All the people experienced a great joy.
- 212 Wherever the dust of his feet sprinkled
 the ground
 All smeared their bodies with it with zeal.
- 213 A hypocritical Brahman who was present
 Thought within himself, 'Let me
 also dance.
- 214 'I now understand that ignorant fools
 zealously serve
 Even little men if they do but dance.'
- 215 Thinking thus that very instant
 he affected to totter
 And fell prone on the ground as if
 bereft of all strength.
- 216 No sooner did he tumble down
 within the dancing arena
 Than snake-charmer fired up with great
 indignation and began to belabour him
 with his stick.
- 217 On this side and that, on the head
 and the shoulder
 The snake-charmer plied his cane on him
 so mercilessly that death was
 most imminent.
- 218 The Brahman smarting under the blows
 of the rod
 At last took to his heels bellowing out,
 'O father !'

- 219 Then the snake-charmer danced
 long feeling within himself
 a great joy.
 The minds of all the people were filled
 with a great curiosity.
- 220 All of them with joined palms
 asked the snake-charmer,
 'Tell us what made you beat
 the Brahman.'
- 221 'Why did you, as long as Haridas danced,
 Stand with joined palms ? Tell us yourself
 about all this.'
- 222 Thereafter through the lips of that
 snake-charmer the serpent devoted
 to Vishnu
 Began to speak of the prowess of Haridas.
- 223 'That which you all have asked to know
 is a great mystery.
 Although it may not be divulged
 yet I must speak.
- 224 'On beholding the inspiration of
 Thakur Haridas
 You evinced very great reverence for him.
- 225 'Having noted this the Brahman
 from hypocrisy
 Fell down as if by accident with
 a malicious motive.
- 226 'Who has power through malice
 To disturb the joy of my dance ?
- 227 'Because he set himself falsely to rival
 Haridas
 Therefore I did chastise him most severely.
- 228 "Let all people know me as a great
 personage"—
 Thus may one advertise himself by
 pretending to perform religious deeds.
- 229 'All such vain persons have no love
 for Krishna.
 We can have devotion to Krishna
 if only we be free from guile.
- 230 'You have seen Haridas dance.
 By beholding his dance all worldly
 bondage is destroyed.
- 231 'Krishna Himself dances in the dance
 of Haridas.
 The universe is sanctified by beholding
 that dance.
- 232 'The name 'Servant of Hari' is rightly
 his appellation ;
 Krishna Chandra constantly abides
 in his heart ;
- 233 Merciful to all living things,
 bent upon the good of all,
 Appearing with the Lord in every birth.
- 234 'He is free from all offence against
 Vishnu and Vaishnavas
 His glance never strays to the wrong path
 even in dream.
- 235 'The soul who obtains his company
 even for the fraction of a moment
 Assuredly gains the refuge of lotus-
 feet of Krishna.
- 236 'Even Brahma and Siva experiences
 a great ecstasy of spirit,
 To associate eternally with such
 a devotee as Haridas.
- 237 'To demonstrate the meaninglessness
 of race, pedigree and all such matters,
 He was born of a low parentage
 by the Lord's command.
- 238 'If the devotee of Vishnu is born
 in the meanest family
 Yet he alone is deserving of reverence,—
 say all the scriptures.
- 239 'Being born in the best of families
 if one does not serve Sree Krishna
 What will the family avail ? that wretch
 abides ever in hell.
- 240 'To testify to the truth of all these words
 of the Veda
 Haridas took his birth in a low family.
- 241 'Just as Prahlad is a demon,
 Hanuman a monkey,
 In the self-same way Haridas bears
 the name of a low family.

242 'The gods covet the touch of Haridas.
Even the Ganges herself longs for the
immersion of Haridas.
243 'What of actual contact, even by the
mere sight of Haridas
The eternal bondage of evil deeds
of all souls is snapped.

244 'By the sight even of one who surrenders
himself to Haridas
The bondage of the world is cancelled,
245 If I speak even a hundred years
with a hundred months
I cannot fully express his glory.
(To be continued)

Ourselves

Shreedham Mayapur Exhibition

The spiritual Exhibition, organised by the Viswa-Brahmava Raj Sabha at Shreedham Mayapur, the holy birth-site of Lord Sri Chaitanya on the 3rd February continued in full swing for nearly a month and a half, and came to a successful termination on the 17th instant.

Spiritual Exhibition is an uncommon thing in itself, but this Exhibition was unique for its continuation for such a long period, and for the special feature of a variety of demonstrations in illustration of the principles as well as practice of the religion of loving devotion. It was unique in that it treated visitors, who came in their thousands, to Mahaprasad during the whole period, and was absolutely free from outbreak of any form of epidemic diseases. The excellent climate of Mayapur with its vast open fields all around, pure air, and abundant and constant supply of pure drinking water from a number of deep tube-wells, contributed to the prevention of all epidemic outbreak. It was also unique in that an exhibition of this kind could be so successfully organised, prolonged and brought to a happy close in a place with imperfect means of communication and out of the track of towns and cities where such affairs may be held with greater facilities and lesser cost and trouble. It drew daily thousands of visitors from all parts of Bengal, and also from different provinces of India and foreign countries. A spiritual exhibition on such a comprehensive basis has never before been contemplated in the history of India or any other country of the world.

Nabadwip Parikrama

The annual function of Parikrama (circumambulation) of Nabadwip, the group of nine islands (i.e. settlements) constituting the complete circle of Nabadwip, began on the 5th, and was completed on the 13th, of March. The Parikrama party, starting in a big magnificent procession from Sri Chaitanya Math, performed on the first day the circumambulation of Antardwip, the inner or the central island, which includes Sri Mayapur, visiting the holy site of the Appearance of Lord Chaitanya known as the Yoga Pitha, the sites of Shribas Angan (the court of Shribas's house), Adwaitaprabhu's Tol House, Sri Chaitanya Math (the parent-Math of the Gaudiya Mission). In the eight subsequent days the other eight 'islands' were circumambulated in due order. The party came back to the Chaitanya Math on the 13th March which brought to a close the function of annual Parikrama. Thousands of pilgrims make up the procession which is swelled up to an enormous size in the course of its progress, from place to place. This year the Parikrama party, in consideration of the Exhibition at the central island, passed only three nights outside Mayapur.

The Holy Advent-anniversary of Lord Gauranga

The next day (14th March), which was the full-moon-day, was the day of Appearance on this earth of the Great Lord Sri Chaitanya, the Greatest Saviour of fallen souls, the only Teacher of the Singing of the Holy Name of Godhead, and Bestower of His transcendental love. All devotees of the Lord observed fast during day-time, passed the day in Kirtan (singing of Godhead's Name and Glory), and after nightfall partook of Mahaprasad. It is the

day of great hope and joy for the whole universe, as the Lord came on this day with assurance of eternal bliss. Commemorative functions on a grand scale are annually held on this day. Tens of thousands of pilgrims came to honour the Mahaprasad till the last hours of night on this day.

Bhakti Shastri Examination

In the pre-Chaitanya age, the old city of Nabadwip, known as Gaudapura in Panini's time, was a great centre of Aparā Vidya i. e. mundane learning and culture, which, rivalling the fame of the Universities of Nalanda and Taksha-shila (Taxila), used to draw crowds of students and scholars from all parts for study and competition. In Chaitanya's time the lay University still continued to flourish, and it is the fame of learning of the place that attracted the great scholar Keshava Bhatta to the lotus feet of Nimai Pandit in the vain hope of a certificate of controversial victory. By the defeat and conversion of Keshava Bhatta our Lord Chaitanya, the Lord also of the goddess of learning, declared to the world the utter futility of all worldly scholarship, and laid the foundation of the Para-Vidya-Pitha (the seat of transcendental learning) in order to teach how to render mundane learning worthy of cultivation by making it serve the transcendental. But shortly after the withdrawal of His Lila from this world His institution of real learning also disappeared. This disappearance of the Institution was a temporary lull, for the encouragement of the disinclined or ungodly to indulge their earthly enjoyment in the darkness of ignorance, to be made to reappear again in our day all its light and splendour. The high function of bringing about the reappearance of the Institution was delegated by the Supreme Lord Himself to Vaishnava Sarabhauma Shree Jagannathdas Babaji who discovered the long-forgotten Site of Appearance of Lord Chaitanya, and, in his turn, left the charge of declaring the Sree Dham to the world at large and re-establishing her concealed Glory in all its phases to his successor Thakur Bhaktivinoda, who has handed this task to the present Acharyya Srila Bhakti Siddhanta Saraswati Goswami Maharaj. The prophecy by Thakur Brindabandas, the inspired writer of the account of Chaitanya's Activities, in regard to Sridham Mayapur being re-instated in her full glory in the year 444 of Lord Chaitanya, has accordingly been brought to fulfilment by His Divine

Grace Srila Bhakti Siddhanta Saraswati Goswami Maharaj, in the present year which corresponds to the year 444 of the Advent of Lord Chaitanya.

The University of transcendental learning was manifested by the Acharyya some time ago. The significance of titles conferred on successful candidates by the Para-Vidya-Pitha on the results of regular examinations, is to recognise thereby the fitness of successful candidates for being authorised preachers of the religion of unalloyed devotion by precept and example by following the purely devotional life at the holy feet of Sri Gura Deva. In accordance with the above ideal and principle an examination for the certificate of Bhaktishastri under the auspices of the Para-Vidya-Pitha was held on the occasion of the anniversary of the Lord's Appearance, in the Temple-Hall of Sri Chaitanya Math. Thirty-four candidates were permitted to sit for the examination. Twenty-six could avail of this permission. The Bhaktishastri examination corresponds to the Matriculation of the secular university, for admitting the successful candidate to the higher training for the degrees of the practising teacher (Acharyya) of unalloyed devotion, in ten branches of studies into which the whole body of scriptural knowledge, having reference to pure devotion, is divided. Success in all the ten branches entitles one to the honour of the highest degree of all viz. that of Sarabhauma. Among the candidates who presented themselves at the Matriculation examination this year are three professors of different secular colleges, several teachers and mistresses of schools, Pandits of different towns and ladies and gentlemen of other vocations. The results will be published in due course.

Sreedham Pracharini Sabha

In the evening of the day following the anniversary of Advent, was held the 36th annual session of Sreedham Pracharini Sabha (Association for the maintenance and propagation of the holy Site of Appearance of Lord Chaitanya) in the assembly hall (Natmandir) of the Temple standing on the Site of the Lord's Appearance, the Yoga-Pitha. The hall and spacious compound of the Yoga-pitha were packed by people of all denominations who had come from all parts of the country to identify themselves with the proceedings. Paramhansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj, President of the Association, graced the chair, and the proceedings began with the holy chanting of Kirtan by

pranavavidyaukar P. B. Chakravarty, Editor of the Daily 'Nadia' 'Prakash' the official organ of Sri Chaitanya Math. As the Secretary of the Association, Rao Sahib Kumar Saradindumaran Roy M. A. Prajna of Durgapore, was unavoidably absent, Pandit Sundarananda Vidyavinode, B. A. Editor of the Gaudiya, devoted to the propagation of the utterances of His Divine Grace, read the annual report which was then formally and unanimously accepted. The following names were proposed and accepted as members of the Executive Committee of the Association:—Srijukta Brindaban Chandra Bhattacharjee, Mymensing; Srijukta Nagendranath Palit, Ulubere; Srijukta Rasantakumar Sarkar, Cuttack; Srijukta Mohini Mohan Roy Chowdhury, Zemindar, Baliati, Dacca; Srijukta Susodhar Bandyopadhyaya, Cuttack; Srijukta Surendra Nath Das, Cuttack.

In recognition of the various activities and for serving the Association, ever since its institution, with exemplary devotion and sincerity, the Secretary of the Association Srijukta Nafarchandra Pal Chowdhury, Bhaktibhushan, Zemindar, who in spite of his old age attended personally all through, was warmly congratulated by His Divine Grace on behalf of the Association.

Probably the most interesting part of the proceedings consisted of the appreciative notices that were announced in the meeting, of the services of those who have identified themselves with Sri Chaitanya Math by renouncing the world for the whole-time service of the Lord, for the benefit of all. The unique services of His Holiness Acharyatrika Sripad Kunjabehari Vidyabhusan, who represents the expansive cementing beneficence of the movement, and those of Sripad Bhaktisaranga, Goswami Maharaj, the peerless embodiment of compelling mercy, were referred to in felicitous language. This was followed by appreciative enumeration of the particular excellences of the galaxy of the leading preachers of Sri Chaitanya Math viz. their Holinesses the Tridandi Samyasi Maharajas. Prominent mention was made of the service of Sripad Brahmachari Ananta Vasudeva Vidyabhusan B.A., the learned, logical and uncompromising exponent of pure devotion in the all-comprehensive form in which she is being manifested to the world by the words and deeds of His Divine Grace. Mention was made of the services of Sripad Sundarananda Vidyavinode B.A., Editor the Gaudiya, who has been conveying with absolute loyalty the

words of His Divine Grace to the doors of every-body for the last eight years. We have only space to barely mention the names of a few other Bhaktas who have offered themselves body and soul to the service of Sri Gaurisundar under the direction of His Divine Grace and his inseparable counter parts. I beg their pardon as I mention the names of Acharya Sripad Paramananda Brahmachari Vidyaratna, Srila Adhokshajadas Adhikari, Srijukta Nimananda Sebatirtha B. Ag., B.T., Srijukta Sudarsan Sanatan Das Adhikari, Srijukta Jagadaddharan das Adhikari B. A., Sripad Ras Behary Brahmachari, Professor Nisikanta Sanyal M. A. of Cuttack Ravenshaw College, Sripad Narahari Brahmachari, Sripad Gaur Gunananda Brahmachari, Srijukta Heramba Chandra Buerjee, Srijukta Narayan Chandra Mukherjee, Sripad Jadabananda Brahmachari, Srijukta Bejin Bihary Mitra Vidyabhusan, Srijukta Pulin Behary Mitra, Srijukta Sakshiharana Roy Bhaktibijaya, Shrestharya Bhaktiranjana Srijukta Jagabandidas Adhikari, Professor Srijukta Jadubardas Adhikari M. A., B. L., Sripad Binode Behary Brahmachari, Sri Nrsinghanandaji, Sripad Kallhaanbav Brajabasi, Rai Sahib Srijukta Akhayanar Gupta, and other devotees.

Dr. Sir Proballa Chandra Roy, Kt., C. I. E., M. A. Ph. D. D. Sc., was specially thanked for his services in connection with the opening of Sreedham Mayapur Exhibition and his firm sympathy with the activities of Sri Chaitanya.

All persons who had helped Sreedham Mayapur Exhibition by personal service or presents of exhibits were thanked by name.

Thanks, blessings and titles were then duly and formally conferred by the Association on a number of devotees in recognition of their service to the cause of Sreedham Mayapur. Among the recipients of blessings of Sri Gaurisundar were a number of most distinguished persons. The names of some of them are given below:—Mahanta Maharaj of Sripat Gopiballavpore; Mahanta Maharaj Gadadhar Ramanujadas of Emar Math, Puri; Mahanta Maharaj of Uttarparvya Math, Puri; Dr. Sir P. C. Roy; Maharajadhiraj Bahadur of Darbhanga; Mr B. K. Sen, Asst. D. G. of Posts and Telegraphs; Ranee Sahiba of Sagokimidi; Raja Bahadur of Madhupore Garh; Nagendranath Basu Varma Editor of Viswa-kosha; Dr. Van Manen of the Asiatic Society of Bengal; Major B. D. Basu of

Allahabad Panini Office ; Mahamahopadhyaya Dr. Hara Prasad Shastri of Calcutta ; Mr. M. G. Pannu-swami Iyer, Erode, Madras ; Dr. H. W. B. Moreno of Calcutta, etc, etc.

Among the recipients of titles special mention may be made of H. H. Maharaj Pratap Chandra Bhanjdeo Bahadur of Mayurbhanj who has been blessed with the title of Dharmasindhu, and Rao Sahib Kumar Saradindunarain Roy of Dinajpore who has been awarded the title of Rajarshi.

Sorrow was expressed for separation, due to their departure from this world, from the following workers who had striven to please Sri Gaurāṇḍar by their activities—

Srijukta Haricharan Das Babaji ; Maharaj Sir. Manindrachandra Nandy Bahadur of Cossimbazar ; Srijukta Revatinohon Roy, Zemindar of Baliati, Dacca.

Improved Facilities of Communication.

The public may be interested to know that in connection with the formal representation made to the Railway authorities for changing the name of the Maheshganj station to Sreedham Mayapur Road a local enquiry has been held by the Sub-Divisional Magistrate of Krishnagar (Nadia) and all sorts of evidences were recorded. It is understood that there will be no difficulty in conceding this fair and modest demand for the removal of the inconveniences of the public. We have reason to believe that the District Magistrate has also strongly recommended the proposed alteration for public facility and this ensures a fair amount of success of the said representation.

The authorities of Sri Chaitanya Math has arranged to add to the convenience of the visitors by providing a motorable road between Hularghat (bank opposite to Railway station) to Sridham Mayapur Exhibition ground. Motor buses, taxi cabs and other vehicles are being kept ready for visitors and pilgrims to and from the exhibition site.

The Branch Post Office of Sridham Mayapur has already been raised to the status of a Sub Office and arrangements are being made for making it a combined office with telegraphic connection. The Postal Authorities are thanked for affording facilities of postal communications, keeping pace with the urgent demand of the heavy works of the Mission.

NOTICES OF BOOKS

Madhwacharya, demy Octavo, pp. 13, XVII:—317, Madras, 1906. The Bhagabat Gita, translation and commentaries in English according to Sri Madhwacharya's Bhashyas by S. Subba Rao, M. A.

Madhwa literature should be studied with the utmost care by all Gaudiya Vishnavas. It will enable them to understand the teaching of Sri Chaitanyadeva in its development. There are numerous English translations of Bhagabat Gita, which number over a hundred. The English rendering by Mr. Subba Rao of this universally valued text-book of the eternal function of all souls, is the only one of its kind that attempts to offer the nearest approach to the authoritative interpretation of the text by a great practising teacher (Acharyya) of theism.

This is no doubt a welcome departure from the ordinary practice of the present-day followers of Sri la Madhwacharya in the south part of the country, who are decidedly of a most conservative temperament and are disposed to set their face against all proselytising tendency. But it has already been demonstrated in the case of Sri Chaitanya, by His acceptance of initiation into the Sampradaya, that the Madhwa community need not be confined to a few persons in one particular corner of the country. The English translation of Madhwa literature will undoubtedly foster the proselytising tendency, and the number of the followers of Sri Madhwacharya will rapidly increase and even surpass that of the Sri Vaishnavas who owe their expansion to proselytism.

We in Bengal are proud of the south, the scene of the labours of the great Vaishnava Acharyyas during mediæval period. The Gaudiya Vaishnavas must become familiar with the Madhwa literature in order to be able to follow intelligently the religion disclosed by Mahāprabhu Sri Chaitanya.

It is not possible to take full notice of the contents of the volume at this place. We shall only remark that the translator should have consulted the original commentaries of Madhwacharyya in older Sanskrit, without relying exclusively on the later exposition of Sri Raghavendraswami. It is also desirable to use English equivalents of all technical words for the convenience of readers who are not conversant with Sanskrit. The author is well fitted by his regard for the Acharyya to undertake both these improvements in a much needed enlarged second edition of the work.

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अध्यक्ष—श्रीयोगेशचन्द्र घोष, एम्. ए. एफ्. सी. एस् (लण्डन)

यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारा दामके अनुसार कामलिया जाय तो रोग चाहे जैसा हो फयदा अवश्य पहुंचेगा । हमारे औषधालयका बड़ा सूचीपत्र मङ्गल कर पढ़िये ।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

मकरध्वज—आमोक्-रीतिसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है । सर्वरोगनाशक अद्भुत औषधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है ।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खांसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारा है । सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है । मूल्य १ सेरका ३ रु० ।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी - घातुपुर्बलता, शुक्रहीनता, क्षमदोष, नर्वसक इन् सबके लिये अत्यन्त लाभदायक है । घातुपुर्बलता, नर्वसकता, स्वप्नमिष, बुझापा, क्षयरोगडिया, बहुमूत्र, बहुहजमी, उत्पन्न इत्यादि रोग नष्ट होते हैं । मूल्य १ सेरके दाम १६ रु० ।

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Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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यदि आपको अपना दैनिक दिन-राति सदैव ही इस साधना-घर के अनुसार करना करना हो तो आप को ज्ञान ही जल्द ही अवश्य पहुँचेगा। हमारे श्रौषधालय में बहुत सन्तोषक मन्त्रों का संग्रह है।

मकरध्वज (स्वर्णमिन्दूर)

(विशाल स्वर्णमिन्दूर) मूल्य ता. ५००।

मकरध्वज आध्यात्मिक मार्ग में स्वयं को आगे बढ़ाने के लिये अत्यन्त उपयोगी है। इससे अनेक प्रकार के अशुभों से बचाव हो जाता है। इसके सेवनसे घर में शान्ति रहती है।

न्यवनप्राण

न्यवनप्राण अत्यन्त उपयोगी है। इससे अनेक प्रकार के अशुभों से बचाव हो जाता है। इसके सेवनसे घर में शान्ति रहती है। इसके सेवनसे घर में शान्ति रहती है।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी - आनुद्वन्द्वता, शुक्रहानता, स्वप्नद्वय, नपुंसक इन सबों के लिये अत्यन्त लाभदायक है। आनुद्वन्द्वता, नपुंसकता, स्वप्नद्वय, वृद्धता, क्षयरोगादिसा, बहुमुत्र, बदहजमी, रुमाद इत्यादि रोगों को दूर करता है। मूल्य १ सेर के दाम १०००।

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AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

VOL. XXVII

APRIL 1930, Chaitanya-Era 444

NO. 11

Proposed Theistic Conference

(TO BE HELD AT SRI GAUDIYA MATH ON AUG. 5, 6, 7, 1930)

IN view of the sympathetic response that has been made by the public towards the Theistic Exhibition held at Sridham Mayapur during February—March, the Vishwa Vaishnava Raj Sabha have decided to hold a conference of theists in Calcutta in the month of August this year in connection with the annual celebrations of the Gaudiya Math, the Calcutta Branch of Sri Chaitanya Math. As the new buildings of the Gaudiya Math, in course of construction at Baghbazar, are approaching completion, it has been settled to hold the conference in the premises

of the new Buildings. The detailed programme of the annual celebrations of the Gaudiya Math is published on another page for convenience of reference.

To make the Theistic Conference really successful, it is necessary to have the whole-hearted co-operation of all open-minded persons, irrespective of caste, creed or colour. From actual experience of the Theistic Exhibition recently held at Sridham Mayapur, one may be led to hope for a cordial and unanimous response from the public on this occasion also.

The necessity for a Conference of theists is not impossible of realisation in the academic sense by most thinking persons. Whether such a conference will prove a step in the direction of real agreement on the subject of religion, will depend very much on the procedure that is adopted for the proper conduct of business. Sri Vishwa Vaishnava Raj Sabha, who are the conveners of the Conference, stand for practicality of attainment by individuals of spiritual enlightenment in the shape of transcendental knowledge of the Absolute Truth. They stand for the method of oral communication of such enlightenment by Truth Himself in the form of Transcendental Sound appearing on the lips of pure devotees of Godhead. The Sabha stand for the Descent of Truth in the form of Transcendental Sound through the eternal chain of spiritual teachers. They stand for the spiritual Scriptures as forming the record of the Transcendental Sound as the only evidence by which to recognise the Spiritual Teacher. The record is called in the Sanskrit language 'Shruti' (that which is heard) or 'Veda' (transcendental knowledge) and the method of spiritual endeavour laid down in the 'Shruti' as the 'Shrauta pantha' or the 'path of hearing'. The Vishwa Vaishnava Raj Sabha, in accordance with the evidence of the Scriptures and in accordance with the less certain

conclusion of our fallible reason, stand for the principle that there need be no disruptive controversy among those who are really enlightened. Such controversy is possible, nay inevitable, among those who do not realise in their life the harmonious and all-accommodating nature of the Absolute Truth. A conference of theists should not, therefore, be a call to disruptive controversy. It should be the intention of the Vishwa Vaishnava Raj Sabha, in proposing the Conference, to invite the cordial co-operation of all, who desire and believe in the principle of the perfection of spiritual Harmony, to join in an absolutely non-controversial function.

Reduced to terms of procedure the principle of Spiritual Harmony involves a real departure from customary practices in certain essential respects. It should, of course, concede to the Vishwa Vaishnava Raj Sabha a certain fitness which makes that body deserve to be the conveners of such a Conference. In other words, it is necessary not to suppose that the Vishwa Vaishnava Raj Sabha stand for any narrow creed by profession, for the reason that they are anxious to distinguish clearly between the relative, which is by its very nature ill-defined but limited and narrow, and the Absolute Who is Indivisible and All-pervasive. This is also the implication of the term 'Vaishnava' which means the 'servant of the All-pervasive' (Ās a

matter of fact, it is by their right as true servants of Vishnu or the All-pervasive that they should be regarded as entitled to call a conference of theists.

This is a most important point and requires to be made perfectly clear for the real success of the Conference. The conveners of a conference are always allowed to wield a certain amount of real power in regard to the determination of the general order and character of its deliberations. In secular conferences, specially in those that are intended to lead to any tangible result, the acceptance of conveners is recognised as the guarantee against all disruptive controversies. To begin to question the fitness of the conveners for arranging the business of the Conference in the midst of the proceedings is the signal for its break-up, unless this is promptly and decisively disallowed by the Conference itself. This untoward result is by no means the exception in the case of all Conferences that have to deal with practical issues in which the members are vitally interested. So long as religion continues to be regarded as a secondary interest, neither the object nor the procedure of a religious Conference need arouse any serious opposition.

Firm confidence in the bonafide of the conveners and real acceptance

of the principle of supporting them in the legitimate exercise of their function as conveners that is usually conceded to the organising body in all properly regulated assemblies for the serious transaction of business in which all members of the assembly are vitally interested, are the conditions of success of the theistic as of any other conference.

The Vishwa Vaishnava Raj Sabha is not itself a disorganised body. This body is fully represented by its President His Divine Grace Srmat Bhakti Siddhanta Saraswati Goswami Maharaj who is the present Acharyya, in the order of spiritual preceptorial succession of the Gaudiya Vaishnava Community who follow the Teachings of Sri Chaitanya Deva. His Divine Grace Srmat Bhakti Siddhanta Saraswati Goswami Maharaj represents at once the unity, the purpose and the solidarity of the organisation which bears the name of Vishwa Vaishnava Raj Sabha. When, therefore, any one is asked to rely on the good faith of the Vishwa Vaishnava Raj Sabha, he is called upon to put his or her trust in the bonafide of His Divine Grace. By the rules of business it will be necessary on the part of all those who wish for the real success of the proceedings of the Conference to concede, by their opinion as well as conduct, the

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procedural guidance of His Divine Grace Srimat Bhakti Siddhanta Saraswati Goswami Maharaj both as regards object and method of the transaction of business. To the extent that this fundamental principle will be departed from, Harmony will be replaced by controversy which has been the cause of the barren performances of many religious conferences in the past.

The word 'Conference' undoubtedly means that all persons who take a part in the function do so on footing of mutual rational equality. This alone can make any rational co-operation among a number of responsible persons possible. But rational equality does not imply the absence of the necessity for rational guidance. If of course barren controversy be the deliberate object of a conference or of any section of it it will not submit to that extent to rational guidance. But whenever any conference seriously sets itself to discuss freely but rationally and usefully different aspects of a subject in order to arrive at definite conclusions in regard to the same, it becomes necessary to select an authority to guide its proceedings with firmness.

But it is rarely the deliberate object of religious conferences to arrive at any definite results. Such conferences now-a-days generally consist

of divergent addresses by a number of persons on different topics followed by dissociated unsystematic and inconclusive questionings and answers. In the Republic of Letters to which the subject of Religion is now-a-days supposed to belong, there is really no need of guided deliberations. Scientific men are supposed to be at liberty to mislead the world by any sort of speculations on the most vital subjects. It is supposed that such unlicensed discussion has been the stimulating cause of the intellectual progress represented by the advance in scientific knowledge.

But if it be asked whether the sciences have been really able to settle anything in the absolute sense, we find that the answer is, an emphatic negative. It is not our intention to deny the progress of knowledge achieved by the empiric sciences. We wish to draw the attention of our readers to the necessarily and increasingly inconclusive character of all empiric investigations even of the present Age. The human mind is feeling the dead pressure of the necessity of learning too much in order only to unlearn and to be ready to unlearn.

The literary and scientific conferences really intend to settle nothing finally. That is also not their province, because they are wholly incompetent to really settle anything. Their only

business is to offer new and wrong hypotheses to please the passing whims of capricious majorities. The object as well as the method of the literary and scientific conferences are intended to be inconclusive. For this reason it is practicable, if not harmless, to put a premium upon heterogeneity and aberrations in such gatherings. If political and business conferences suffer unduly from the defect of the gagging process the literary and scientific conferences display no less the opposite defect of unduly encouraging abortive speculation. The Theistic Conference to be a success would require to be carefully piloted between the Rock of gagging any rational view and the Shoal of encouraging hypothetical performances. Unless a real endeavour is made to check effectively both kinds of disturbance it is hardly necessary to undergo the trouble of calling a Conference for the discussion of the Absolute.

It is therefore necessary to try to think clearly and consistently as to what ought to be the procedure that is properly applicable to a Conference intended to tackle spiritual issues with the object of arriving at Truth. The procedure must be such as to provide a real opportunity for clear thinking regarding the Absolute.

As the business of the Conference is to ascertain and propagate the knowledge of the Absolute, it should possess

a body of competent Teachers capable of presenting such knowledge. Those who happen to possess no knowledge of the Absolute can only attend the Conference as audience. They should have the fullest opportunity of obtaining every kind of information. The praise-worthy humility born of avowed ignorance of the Absolute need not be allowed to be honoured by being advanced to the chair of the Teacher of the Truth in such a Conference. There must be at least one really Enlightened Teacher who himself knows and is able to impart the knowledge of the Truth to those who do not know.

This alone will make it business-like in the true sense. There must be a definite and positive attitude to lead to a definite and positive result. If only those who know nothing definitely and positively about the Absolute, nor are able to convince others of the same by the method of rational exposition, choose to meet together in the Conference with the foregone conclusion of making the Conference a dumping ground for their barren speculations, no progress towards the ascertainment of real Truth can be expected by the adoption of such a pleasant procedure. But it is difficult to secure the fullest freedom for really useful discussion by prevention of wastage of any portion of the limited time at the disposal of the Conference by the barren and distracting

performances of those who claim it as their birth right to speak on all subjects that are perfectly unknown to them under the deliberate impulse of elaborating inconclusive speculation for its own sake.

It is, and should be, the business of the conveners to arrange the proceedings of the Conference with a view to ensure its practical success. It will be necessary for this purpose to retain the good features of the procedures of the Academic and Business Conferences avoiding the defects of both. The Conference consists of two constituent parts, viz. (1) the Body of Teachers, Experts or Specialists, and (2) the Body of sincere enquirers of the Absolute. The exclusive Servants of the Absolute can only be Teachers of the Absolute.

Those who claim to profess only a lip loyalty to the Truth but find it impossible to act up to their theory, should belong to the class of learners. 'No one', says Sri Chaitanya, 'is a teacher of the Absolute Truth who does not actually serve Him.' The Service of the Absolute is also herself necessarily Absolute, admitting of no alternative. It will be necessary for the conveners to select a competent body of Teachers of the Absolute Truth. It will not do to perform this function of choosing the Teacher of the Absolute by a mere show of hands. Such a procedure will be

tantamount to the transfer of the method of ignorant regulation from the open Conference to the committee-room. The choice of conveners, which is the most important part of the function, is never left to the Conference itself, for the reason that the general body is incompetent to certify to the competence of the specialists. It is therefore necessary to place the whole organisation under the paramount but wholesome rule of one really competent person. But who is to select even this person and certify to his real competence?

There cannot, of course, be a Conference of persons who are on principle opposed to the comparative method. But how can the comparative method itself be brought into real existence unless there is to be found at least one person to represent the Truth? If every member of a Conference maintains by conviction either the doctrine of inevitable ignorance of the Absolute on the one hand or of the necessity of unconvinced or imperfectly convinced acceptance of dogma on the other, is the joint(?) endeavour of such persons logically likely to lead towards the ascertainment of the Absolute Truth? There is in such case no real chance for the body of really sincere enquirers as between the two alternatives of analytic and synthetic ignorance that are thus offered for the convinced acceptance of the faculty of reason.

So in order to render the comparative method at all operative in the Theistic Conference, the presence of at least one person who is really an exclusive servant of the Absolute is imperatively necessary. If such a person sets the Conference in motion by selecting the proper body of conveners, not the comparative method of the barren type but the fruitful comparative method under the direction of Truth, will have the chance of working effectively to the extent of real desire for enlightenment on the part of the audience.

It is not possible for the erring mind to find out the Teacher of the Truth. For the same reason it is very difficult to obtain a hearing for the Teacher of the Absolute even if he chooses to declare himself to us. But the function of announcing himself is necessary if the Teacher of the Absolute is at all desirous of being listened to as the Teacher of the Truth. This is the function of the Acharyya. It is only the best beloved servants of the Lord who can afford to face the risk of standing forth to the full view of sincere enquirers, to avow this Divine authorization, as it really is, for electing souls in the bondage of the deluding Energy to be able to learn the Truth by submitting to be enlightened by himself.

The Acharyya and his disciples and admirers form the body known as the

Vishwa Vaishnava Raj Sabha. The members are assured of the support of the Acharyya in calling the Theistic Conference for propagating the Truth. They are accordingly inviting to the proposed Conference all individual souls for approaching the Truth by the method of comparative discussion rendered possible by the presentation of the Truth to their view by the grace of the Acharyya.

When the Acharyya speaks, his performance need not be obstructed by questions intended for upholding any hypothetical view. It is the hypothetical view itself that is the logical anti-thesis of the Absolute. It is not necessary for our purpose to avail of the Conference to oppose Truth in favour of hypothesis. By falling back on hypothesis we shall be only deprived of the Truth. The comparative method is realised by questions seeking absolute enlightenment. It stultifies itself by preferring hypothesis to Truth. The real Acharyya is not discovered by the opposition of unbelievers and pseudo-believers. What really happens in all such cases of opposition is that the Truth in the form of the utterances of the Acharyya refuses to manifest Himself to the spiritual ear of the unfortunate perverse soul who is disinclined to recognise His autocratic Nature.

The members of the Vishwa Vaishnava Raj Sabha are aware that the

function of the Acharyya is liable to be mimicked by persons who have not themselves any knowledge or inclination for the service of the Absolute. This is no doubt a great misfortune which can also be remedied only by the exertions of the real Acharyya. The Acharyya who stands for the Absolute Truth can also be fully accepted only by persons who are themselves perfectly reasonable both as regards their theory and practice. It is the fully reasonable attitude in word, deed and thought that is necessary for distinguishing between Truth and untruth which is the proper business of the real comparative method.

In fact the comparative method can only realise itself by accepting the Truth by wholesale rejection of untruth. It is the irrational caricature of the real comparative method that deludes all those souls that are averse to the Truth, by offering to them the choice among a variety of untruths. This needs must be the only possible function that is open to the limited mind as long as it chooses to speculate about Truth. Who is located beyond its jurisdiction, by means of its erring faculties. Or, the comparative method of the limited mind may fall into the opposite error of accepting nothing as true by being repelled by the necessarily untrue character of all mental speculations. By neither form of this pseudo-comparative effort it is possible for the mind

that is limited by its constitution to find out the Truth.

This necessitates not only the appearance of the Truth in the form of the utterance of the Acharya but also the simultaneous appearance of the Power of mercy to remove the force of the limiting Energy in order to enable the resuscitation of the proper function of the deluded soul who possesses unlimited faculties for receiving the illimitable Truth when He actually makes His appearance. This is the double function of the Acharyya. Any one can repeat mechanically the words of the Scriptures by learning them from the written records or from the similar repetitions of others. But the utterances of the devotee are categorically different from those of empiric preachers. The empiric preachers of religion may captivate our fancies, but there is no reason why they should be able to relieve us from the thralldom of untruth. They always present, and are bound to present, the shadow as the substance. But the shadow only serves to multiply our delusions. It is not our object to submit to be deluded by apparently pleasant performances, because the human life is too short, too precious and too uncertain to be wasted in the pursuit of bubbles which cannot be missed in any birth. It is worth our while to endeavour to shake off this deplorable state of stupid stupor when we are in

a position to do so. The human life alone affords this opportunity. This is the real purpose of the life of all men. If we miss this object by hasty thinking, we should not blame anybody excepting ourselves for refusing to learn the Truth.

If we agree to learn the Truth from the lips of the devotee, we do not thereby give up the due exercise of our comparative faculty. The only function of this faculty in the state of our compulsory ignorance should consist in seeking the Teacher of the Truth by the scrupulous rejection of untruth in all its forms. This is, however, only the negative and preliminary function. When the proper discharge of this function is rewarded with success by enabling us to find out the real Teacher,

the negative function has to be replaced by the positive. The positive function is possible only by the actual service of Truth. Truth is the Person Who is full of all-commanding activity. The comparative faculty of the pure soul is constantly engaged in the loving service of the Truth by process of election and rejection of methods for display of progressive skill and insight flowing from eternally progressive intimacy and augmenting love. The process of rejection in the realm of serving souls is as much the service of the Absolute as that of election and neither process involves any infringement of the principle of perfect Harmony, as they are only the complementary aspects of the exclusive service of the Supreme and soleloving Master.

Be Kind and Serve Vaishnavas

By Prof. NARAYAN DAS BHAKTISUDHAKAR BHAKTISHASTRI M.A.

(Continued from pp. 187, Nov. 1929)

IV

THE fallen soul cannot attain to or maintain his normal condition of freedom from ignorance and misery except by the willing service of the Supreme Lord. He cannot obtain the

service of Godhead except by the service of His devotees. The service of the devotees is identical with the service of Krishna. The individual soul has to be a servant of all the

devotees if he really wants to serve Krishna. The community of the Vaishnavas is a community of the servants of one another. This is not self-contradictory as all service is offered and accepted for the Supreme Lord. In the spiritual community Sri Krishna is the only Recipient of all service mediately. The last named condition supplies the principle of spiritual fellowship and the formation and maintenance of the community of the devotees.

The service of the devotee is therefore the only thing needful. The service of the devotee is as unconditional as that of the Supreme Lord Himself, being identical with the latter. The spiritual preceptor is the foremost of devotees who alone is capable of initiating the fallen soul into the mystery of the service of the devotees. This power distinguishes the Saviour Guru (Diksha Guru) from other devotees. The *Diksha Guru* or Saviour wields the Divine prerogative of causeless mercy to fallen souls. This is special grace. The bestowing of this grace to fallen souls is the function reserved solely to the Saviour Guru. The *Diksha Guru* imparts the spiritual vision by redeeming from sin.

It is by means of the spiritual vision that a redeemed soul is enabled to recognise and serve the devotees. The devotees are served on the spiritual plane. It is not possible for a fallen

soul to understand the nature of spiritual service. By such service the redeemed soul maintains his natural condition of un-alloyed spiritual existence. The spiritual service is uninterrupted being real existence itself.

The devotees serve one another and help in the redemption of fallen souls. The redeemed souls in their turn serve the devotees by all their faculties. They employ their power of speech in preaching the Truth to all ignorant persons in association with the devotees. They practise what they preach. By listening to them and associating in their activities the fallen souls are filled with a hankering for the Truth and realise the necessity and duty of repairing to the *Diksha Guru* for initiation into spiritual life.

The sole duty of all souls is to serve the Supreme Lord and do nothing else. This duty has a two-fold aspect viz. (1) towards the *Diksha Guru* and the devotees and (2) towards the fallen souls. The duty towards the devotees is called Service. The duty towards fallen souls is designated Kindness. They are the two-fold aspects of the same function.

It is the duty of the soul to serve all pure souls. This is the duty alike of redeemed and fallen souls. Krishna is pleased only if His devotees are pleased. The displeasure of His devotees is identical with the

displeasure of Krishna. Krishna is very, very partial, indeed, to His devotees. Krishna is as devoted to His devotees as the latter are to Him. Krishna is all-in-all to His devotee. The devotee is all-in-all to Krishna. For the reason that the devotee completely subordinates his will to the perfect will of the Lord, the unreserved partiality of Krishna for His devotee does not disturb the highest harmony and justice but adds its greatest charm to the mutual relationship. One who is not an exclusive servant of the Lord can have no part in such communion.

By serving pure souls Krishna is best served. By withholding service from pure souls the service of Krishna is wholly suspended. Nay more. The service must be of a nature that is acceptable to the devotees. Exclusive love is the only commodity that is acceptable to Krishna. Mechanical performance of duties enjoined by the scriptures does not please Krishna. As a matter of fact, Krishna does not really stand in need of our services as a worldly master does. He has no wants like those of a worldly master. On the other hand, individual souls are perpetually in want. This is their nature. This want can be fulfilled only by the loving service of Krishna. If we serve Krishna for the fulfilment of His supposed wants we do something that is both redundant

and mean. Neither does the pure soul seek the fulfilment of his own wants. He foregoes his wants by serving the pleasure of Krishna. Krishna is fully aware of our needs and He knows how and when to remove them if only we allow Him the sole initiative in the matter. We have wants but should neither desire nor refuse their removal and accept whatever favour Krishna is pleased to vouchsafe to us.

There is no sorrow for the soul except want of communion with Krishna. The soul longs to be perpetually commanded by Krishna to be enabled to serve Him. There is no reason why Krishna requires any service nor is there any reason why an individual soul yields the same to Him. It is causeless mercy on the one hand and causeless devotion on the other. Krishna empowers His devotees to accept the unceasing service of His beloved ones on His behalf. He is seldom directly with His sweet-hearts. He is perpetually with them in their mutual communion with one another. This is the only form of His service.

But this duty of loving, unconditional service is by its nature incapable of being rendered to the fallen souls. It is not the duty of any person to try to please the fallen souls. The fallen soul always seeks his own gratification. But the pure soul ever seeks to please Krishna and Krishna alone. The two

functions are altogether incompatible and the existence of the one totally excludes the other.

It is the duty of every person to carry the message of the Truth to the fallen souls. The fallen souls are so wholly miserable ! One who realises the actual plight of a fallen soul cannot but be moved by compassion to help him to obtain the shelter of the feet of Sri Gurudeva. This duty of real kindness all of us owe towards the fallen souls. This is the only way in which a redeemed soul can ever hope to keep alive the memory of his own debt to the Saviour and get nourishment for the maintenance of his devotion in all its freshness to his lotus feet.

The gradation of devotees is a fact that need not be opposed. The superiority of the Diksha Guru and his associated counterparts is the enabling condition of all possible relationship of the individual soul with the Supreme soul. Love is not jealous except by regard for the happiness of the Beloved. Love for Krishna is delighted by proof of greater love in others. It is only jealous of those who merely pretend to love. Loveless natures alone are envious when they suspect the presence of love in others. Sensuous love is the climax of such selfishness or lovelessness. It is the anti-climax of a duplicate series, as amorous love as of a spotless maiden for the perfect lover *viz.* 'youthful

Krishna is the real climax of unselfishness. This self-denial of love for Krishna, expands into the service of the devotees of Krishna and in its maturity as kindness for fallen souls.

It is the duty of man, according to the Scriptures as interpreted by Lord Sri Chaitanya, to be kind to all fallen souls and to serve the devotees. By pleasing the devotees one pleases Krishna. By helping the fallen soul to regain the service of the devotees Krishna is pleased most of all. But this duty of kindness cannot be properly performed by any one who is not himself wholly free from malice and selfishness. It is only the very highest devotees who can help fallen souls. The Saviour Guru and his associated counterparts belong to the highest grade of devotees. It is possible and edifying for a fallen soul to participate the duty of kindness to their fellows by implicit obedience to the Diksha Guru and his associated counterparts.

This is only reasonable. No fallen soul should hope to be redeemed before he has made full amends for his past deeds of cruelty to his fellow mortals. Sri Gurudeva affords him the opportunity of discharging this debt to his fellows. For this purpose it is necessary for the repentent sinner to sincerely follow the guidance of Sri Gurudeva.

It is not possible to anticipate the effect of the universal adoption of such a policy by every one in this world. The only difficulty that stands in the way of such adoption is the strong faith of man in his unaided capacity to attain the summum bonum. So long as we retain our faith in civilization as a worthy product of concerted human endeavour we should feel disinclined to make a very great departure from the tried method. We are hardly prepared to give a patient hearing to any proposal that involves any denial of the sufficiency of human initiative and human nature.

But why must we suppose that we are man at all? If we are really man the human civilization necessarily becomes a matter of life and death for us. Are we sure that we are after all only human beings? Can we conceive of the quality of humanity as part and parcel of the soul? Humanity is, no doubt, nearer to the soul than any other earthly state, for the reason that it alone is in a position to realise its present unnatural and unsprititual condition. The spiritual is all-embracing and of course includes the ideal of humanity. The soul is more than human and not subject to the human frailties and limitations. The humanists are irrationally enough in violent love with the fallible side of our apparent selves.

The frailties and limitations of humanity are, however, sought to be

removed by external expedients in the shape of institutions known as civilization. It is the contention in this paper that the methods ordinarily followed for this purpose by the advocates of progressive civilization tend to perpetuate and increase our sin and misery. This is so because all theories for the amelioration of the condition of humanity want to perpetuate the human state itself. That which is frail and imperfect by its very constitution and environment could hardly be improved into the pure and perfect except by changing its very constitution.

It may be possible to make the spiritual realm manifest itself on earth. It is not possible to change matter into spirit. If the spiritual community is ever established on this earth it will not be externally very different from the existing institutions. But its internal condition will be wholly different. There are people who are very poor but very loveable. There are also persons who are very clever, very wealthy, very handsome but very unloveable. A pure soul requires nothing except himself for being a source of unalloyed blessing to all.

• We are bound to fail if we attempt to gauge the spiritual quality of a man or society by worldly considerations such as economic, political, social, ethical, aesthetic. All this refers to the vile clay and cannot be any indi-

cation of the nature of the soul. The pure soul maintains his isolation from and superiority to worldliness in all its forms, although seemingly engrossed in the busiest worldly pursuits. The trials and tribulations of this world never touch the pure soul at all. He bears a charmed life and moves through the phantasmagoria of life as a blessing to all who come in his way, but remains ever unrecognised and misunderstood by those whom he blesses most.

The only business of this life is to serve Godhead by serving his devotees who appear in this world for the deliverance of fallen souls. The devotees serve Godhead and teach men by their precept and example to serve Godhead at all time and in all circumstances. This does not mean that one who wants to serve Godhead cannot do so without giving up all ordinary and so-called necessary pursuits. On the contrary the devotees enable us to understand clearly what are necessary and useful and to concentrate only on them. This method alone can yield the real mutual good of the benefactor and the benefited.

The good that is attained by serving Godhead cannot be estimated in terms of any worldly values. It operates without let or hindrance and manifests itself in forms that may appear to be unpromising to the erring judgment of sinful man. It may be found in the

worst of brothels and be absent from the chastest shrines of the apparently pious. It may light up the gloom of a hut of rags and squalor and be absent from the sunbright pavilions of heroes in the hour of fulfilment of their wildest dreams of glory.

The so-called ups and downs of this life never stand in the way of the devotee whose path lies on the secure and eternal plane of an existence that knows no obstructions and no unwholesomeness. The very appearance of high and low on the spiritual plane contributes to the promotion and establishment of perfect harmony.

I have been led to use somewhat picturesque and almost poetical language in describing the nature of the life of the servant of the devotees of Godhead. There is no earthly language that can do it justice. The only problem of human life is how to attain our natural state of pure souls. Human life devoid of the service of Godhead possesses no value. Human life dedicated to the service of Godhead is the only state of well-being. No so-called earthly well-being need blind us to its inherent and absolute unwholesomeness and uselessness in comparison with the reality. It is, therefore, especially necessary for those who are inordinately fond of worldly well-being to consider very attentively the details of the scheme of life, that is

placed by the devotees of Krishna within the reach of those who are anxious to attain the service of God-head. The organisation is known as the *Dvivaṣṭasram* society based on a

gradation of pro-spiritual qualities and stages under the spiritual guidance of devotees. We reserve the detailed consideration of the thoistic Varnasrama social organisation for a separate article.

Enlighteners Regarding Aspersions

(No 3)

THAT THE VAISHNAVAS ACCEPT ANTHROPOMORPHISM AND APOTHEOSIS.

Vaishnavas never derive any inference or conclusion from the transitory, manifested world.

The Vaishnavas far from accepting anthropomorphism and apotheosis never derive any inference or conclusion of the Absolute from the transitory, manifested world. The Absolute is the method as well as the goal of the activities of the Vaishnavas. This very starting point of the eternal religion should fully disprove the charge.

It is necessary to try to clear up certain misconceptions that are almost universally entertained regarding the nature of the Absolute. For example, it is argued that the Absolute is incapable of any definition, that the Absolute can be approached and realised only by faith in which

reason has no part, that the cult of the Absolute is identical with dogmatism which admits of no challenge or rationalistic explanation, etc. etc. There are also schools of thought who sneer at the very idea of the Absolute as the product of an abnormal mentality. This is the attitude of all those who believe in the doctrine of material progress and the real value of admitted ignorance and so called duties inspired by such ignorance. By these persons the Absolutists are regarded as idle dreamers and an obstacle in the way of all positively useful activities. Faith in the Absolute is supposed to be responsible for all the superstitions, fanaticisms, idlenesses and corruptions of the world.

It is, indeed, too true that vicious conduct often avoids detection and

secures facilities for its insidious activities by passing itself off as service of the Absolute. The positivists who thus insist on a life of worldly usefulness may plead the necessity of guarding against the claims of charlatans that can neither be proved nor disproved by the ordinary resources of the human intellect. They argue that even if the Absolute at all exists He can have no direct relationship with man. Man should not be allowed to neglect sufficiently intelligible duties and obligations under the pretext of a deference to the unprovable unknown.

But the rankest materialistic positivist need not resolve to avoid all discussion of the nature of the Absolute. Whose existence he cannot also by any means, disprove. The Vaishnavas have a good deal to say by way of explanation regarding their faith in the Absolute without asking people to take them at their word or accept any thing of this subject without being convinced of its Absolute Truth.

They always follow the Absolute Truth and give a patient hearing of things of fourth to infinite dimensions.

It is, therefore, necessary to explain at the outset what the Vaishnavas really mean by the Absolute.

The Vaishnavas assert that it is our duty to try to know and follow

the Absolute Truth. It is in the first place possible for us to know the Absolute. This knowledge all of us may not possess at present. It may be that very few of us possess any knowledge of the conditions of existence outside three dimensions to which we have been born. It may also seem that we are doomed to this existence on the plane of three dimensions by the very constitutions of our faculties and organs of sense, which may also seem to preclude all possibility of attaining to the knowledge of things from the fourth to infinite dimensions, all of which are necessarily accommodated within the Absolute.

But the Vaishnavas say that it is possible for us to know the Absolute if we approach 'Him in the right way. They themselves always give a patient hearing about things from the fourth to infinite dimensions. This is the only method of 'following' the Absolute Truth at the beginning. The Absolute explains Himself to our souls who are part and parcel of the Absolute when we, that is our souls, are willing to follow i. e. give a patient hearing to the 'voice' of the Absolute, Who is always speaking to us from within and without.

The source of all the information of the Vaishnavas regarding the Absolute is the Absolute, Himself

appearing in the form of the 'transcendental' self-revealing sound, speaking to the heart, on the lips of the devotee. The Absolute can, therefore, be defined for our purposes as the transcendental Sound Who explains Himself. This makes such Sound altogether different from other sounds and cuts at the root of the asperism that the transcendentalists are anthropomorphic, because as a matter of fact they base all their conclusions on the positive, active Absolute Who has the undoubted power of making Himself known to an individual willing to know Him as the only Master to be served by means of all his faculties for the purpose of sincerely rendering such service.

The contention that the Absolute need not exercise His choice in assuming the form of the transcendental sound to the exclusion of other forms in making His appearance in this world, is also, unsound in as much as it overlooks the available capacity of our own present equipments. If the Absolute chooses to appear to the sense of hearing He thereby follows only the ordinary method by which we are accustomed to receive all communication regarding objects that are not directly exposed to our senses. This cannot be a ground for denying His Appearance in this form on the ground of its being an extraordinary or unusual mode. Moreover

He being the Absolute has the option of reserving the right of appearing in any form He likes. If He does not avail of His power of appearing in a form that would be wholly dissimilar from the one in which we are accustomed to receive every communication regarding all objects separated from our senses by space and time, should such dispensation be objected to on the ground that it is not sufficiently abnormal to be Absolute?

The choice for us need not lie between the opposites of atheism and credulity, the phenomenal and the abnormal. The Truth is none of these. The phenomenal is not outside the Truth. It is also an aspect of the Truth, not the substantive nor the true aspect but even in its distortion and unsubstantiality possessing a respective correspondence to the True. It is emphasised by the Vaishnavas that this world is the reflected, perverted image of the Absolute realm; and that it is our business to conduct ourselves towards the phenomenal world in such a way that we may not confound the shadow with the substantive Absolute. But at the same time if we are to have any access to the Absolute at all, the conditions of this world should be able to represent Him to us in figures of this world which alone are open to our limited vision.

It is not possible to reject the help of these 'symbols' in approaching the

Absolute. This is wrongly regarded in the case of the Vaishnavas as anthropomorphism. When Sri Vyasadeva in order to remove our doubts on this point exhibited his hesitation to describe the transcendental Deeds of the Supreme Lord and His devotees manifested in this world in every age, in the vocabulary of this world, Sri Narada said that it was perfectly legitimate for him, who had real knowledge of the Absolute, to describe His *lila* manifested in this world in mundane vocabulary as such symbolisation is possible due to analogical correspondence, in spite of fundamental difference, between the spiritual and phenomenal realms. It is also for this reason that the Scriptures cannot be understood by the person who is unacquainted with the Absolute. It is also for the same reason that it is similarly possible for the devotee to explain the Scriptures so as to make them symbolically comprehensible to the intellect of souls who are actually enthralled or liable to be enthralled in the tenement of mortal clay.

The Vaishnavas have direct dealings with the Absolute as they do not belong to this world at all, neither actually nor potentially. They are an eternal part and parcel of the Paraphernalia of the Absolute. They appear to our view by command of the Lord in the figure of mundane persons. But their bodies are really

transcendental even when they appear in this world, just as the Scriptures are transcendental although they appear to our view to be similar to ordinary mundane literature.

The Vaishnavas appearing in this world must not be confounded with souls that are under the real bondage of the power of ignorance. The Vaishnavas are unfettered souls. Though they may seem to us to be apparently subordinate to the laws of physical Nature in the same way as mortals they are not really subject to any of the infirmities of the flesh. They are agents of the Lord Who is the Master and not the slave of the power of Nature. As servants of Krishna the Vaishnavas are in no way subordinate to the power of Nature whose function is to punish with ignorance those who do not willingly serve the Lord. The Vaishnavas cannot be blinded by the power of Nature. On the contrary they are the agents of the Supreme Lord for exercising His mastery over the power of Nature. The power of Nature does not control the Vaishnavas but is controlled by them as servants of the Lord possessing authority which is 'higher' than what belongs to Nature.

As a matter of fact physical Nature has no initiative of its own. It is under the governance of the spiritual power represented in Her manifestation by

the Vaishnavas, her constituent limbs. The Will of Krishna controls physical Nature, which is the shadow of His spiritual power, by means of His spiritual, higher or substantive power. It is this fact that is the basis of the analogy between the mundane and the spiritual. The one is related to the other not substantively but analogically and perversely, as shadow to substance or as darkness to light.

Persons who ascribe earthly passions and activities to the transcendental are liable to the sin of anthropomorphism

It is only those persons who ascribe earthly passions and activities to the transcendental that are properly liable to be charged with the sin of anthropomorphism. So the proposition is suitably applicable to the empiricists, as the Absolutists are never seen to subscribe to any method of hypothesis.

Empiricism admits the help of symbols as necessary for approaching the Absolute. The empiricists, however, hope to rise above symbols and attain to direct communion with the Divinity. According to such a view there is no necessity for even such symbols in the case of 'advanced' persons. But the whole position is radically defective and must not be identified with that of the Absolutist. The Vaishnavas never permit the use of

mundane object in the service of the Transcendental. The objects of this world, whether in their gross or in their subtle forms, lie wholly off the plane of the Absolute. They can even by hypothesis refer only to things of this world. It is never possible for one by their means to 'approach' the Absolute. If one attempts to do so he is sure to conceive of the transcendental Personality of Godhead after the pattern of the mundane. An empiricist can be either an anthropomorphist or an impersonalist. He can have no idea of the transcendental Personality of the Godhead. The symbols that he makes use of, in an attempt to steer clear of the sin of anthropomorphism, are not, and can never be, symbols of the absolute, because the latter is wholly unknown to him. His symbols are as much material as their source. A consistent empiricist cannot admit the personality of Godhead without committing the sin of anthropomorphism.

The so-called 'advanced' empiric thinkers try to avoid being anthropomorphic by becoming impersonalists. They do not admit the Personality of Godhead. As a matter of fact they really admit nothing except the phenomenal. In other words they profess eternal and irremediable ignorance of the whole subject of Reality. These impersonalists also, however, cannot

avoid having a principle of conduct to guide them in life. They are found to fall back upon generalisations from their experience for the regulation of their conduct. This also is self-contradictory. How can they re-adopt these generalisations as true, while basing their contention on behalf of the impersonality of Godhead on the professed desire of steering clear of *all* mundane references? This policy really commits the impersonalist to the undiluted worship of gross matter under the guise of a seeming attempt to avoid the use of even symbols, by reason of their reference, however remote, to the same admittedly objectionable category.

The empireists try to avoid the sin of worshipping man by framing hypotheses about the Absolute with the materials of their experience which can but refer to man even in its highest flight. A man cannot rise above himself by his own efforts. He can always be but himself. It is quite consistent for the empiricist to hold that if there be a Godhead Who is not human such Godhead can be nothing to him as man. As man he can have any relationship at all only with the human. This is the core of the empiric philosophy. By it the man is conceived as the Divinity. The method of hypothesis which is based on experience employed by man in formulating a

theory of the Divine must inevitably lead to the worship of man. Anthropomorphism and hypothesis ever go hand in hand. All speculation about the Absolute is sure to bind us more closely, because more extensively, to the mundane affinities. By such speculation an extended human personality is no doubt attained but this inevitably take us still further away from the Absolute by involving us deeper into the limited or material. The impersonalist position is the 'Ultima Thule' of empiric philosophy and amounts in practice to unreserved slavery of the material. Anthropomorphism is also a product of empiricism of a less soaring philosophical (?) height.

So the attribution of anthropomorphism is suitably applicable to the empiricists, as the Absolutists are never seen to subscribe to any method of hypothesis.

It is the impersonalist empiricists who affect to condemn the Vaishnavas as anthropomorphists. The charge is really applicable to themselves. The impersonal empiricists would be quite within their rights if they condemned their personalist brethren as anthropomorphists although the latter might with equal truth charge them with the grosser sin of being worshippers of dead matter or of even 'zero.'

The anthropomorphic position is indeed nearer the ideal required by the cognitive principle than impersonalist or symbolic empiricism. But the anthropomorphic position itself is also only a pervert symbol of the Reality. The anthropomorphist cannot get rid of his defect by the method of pushing his barren speculation based on experience, which can only lead him to the self-annihilating impersonal position, by means of materialistic hypothesis that are perfectly useless as they leave us entirely to the guidance of our own erring experience. All hypothesis necessarily involves the fallacy of "*petitio principii*." If the quest is for the Absolute how can we ever find Him in the limited, the one being *wholly* incompatible with the other? There can be no more absurd philosophy than the latitudinarian which strives to place the Absolute and the limited in one homogeneous category.

Such a pastime may gratify our passion for wrong speculation and appeal to our vanity, as the proper occupations of a sentient being. It is claimed that it is the 'prerogative' of man to err. It is also supposed to be the prerogative of man to spin an endless chain of yarn about Nature; with the alleged object of attaining through Nature to Nature's God. In these speculations the empiric

philosopher always appears in the role of a spectator who has no duties towards anything and who has the liberty of doing anything that he likes. The empiricist claims to be by his nature a perfectly free agent possessing the power of choosing and realising any destiny for himself in any manner that he likes. Under the circumstances he can function properly only in an atmosphere of free initiative which provides no room for any superior controlling agency. The empiric idea of God is a creation of such free mind, on the analogy of the government of the world of its actual experience. Such idea of Godhead is naturally as various and changeable as any other of his ideas. As the Absolute does not appear to the empiric mind as likely to be a supersensuous, fixed and inelastic entity He is imagined to be identical with the whole of this 'present', living, ever-changing 'reality' which seems to contain the limited and the unlimited, personality and impersonality, and is, therefore, never identifiable with any of these specific aspects more than with another. In this sense everything is Godhead and nothing is Godhead. As soon as any definite position is taken up by the mind, the pernicious dogma is born. But the mind need not surrender itself to dogma at all. The Absolute is the negation of all

dogma. Let the mind remain perfectly open and respond fully and freely to every impulse that fills the living Infinite. Such perfect exposure of the unfettered mind to the forces of Nature in which it has its being and by which it is encompassed on every side, appears to the mind relying on its experience to be the only possible and natural function of the individual.

Those who in deference to the above ideal are disposed to avoid all definite speculation about Godhead, must not be confounded with the Vaishnavas. The impersonalists and anti-dogmatists are not, indeed, without a very definite ideal of their own, namely the ideal of following a conviction of necessary hypothetical ignorance in regard to the Reality. They postulate for the mind a normal state which resembles that of a frail and tiny bark, with no compass or rudder to guide it, helplessly exposed in mid-ocean to the horrors of a fierce cyclone. It is supposed to be the duty and privilege of the mind to cheerfully acquiesce in this arrangement. That mentality is condemned as weak and timid that seeks to tear itself away from the deeper joy of such fearless and 'living' communion with the Infinite on a footing of perfect equality. Let the mind it is contended only place itself once and unreservedly into

the position of oneness with the Infinite and it is bound at once to acquire the privilege of the life of the infinite which refuses to be imprisoned within the four walls of any narrow dogma. The human personality can only realise itself by thus merging in the material Infinity. Any other hypothesis regarding the nature of man is bound to dwarf and degrade him. Let man only believe in his own high (?) destiny and he can never have a taste for any conduct or ideal short of absolute and complete identification of himself with the universal.

But the Vaishnavas never subscribe to any method of hypothesis, however captivating it may appear to the aspiring worldling who is a slave of his earthly passions and who naturally seeks an ideal that seems to promise an infinite scope for the play of such passions. All imaginable combinations and permutations of the desires and materials of our sensuous experience are seen in their true perspective as the crude display of ignorance and triviality by clear loyal vision of the passionless servant of God who is instinctively repelled by the offer of self gratification in any form. The blind forces of physical Nature in their grandest aspect cease to interest the pure soul as being essentially alien to the needs of a self-conscious particle of the All-loving) All-knowing and All-powerful

Personality. The considerations that recommend the relation of oneness with the power behind the operations of phenomenal Nature as the ideal of human conduct in order to be enabled thereby more closely to enjoy the joys and sorrows of this world in all their varieties, also really amount to nothing short of the abandonment of our self-conscious individuality. I who can now feel myself to be different from inanimate objects and forces, want to give up my separate nature in order to realise the unalloyed state of inanity. I cannot realise absolute oneness with matter so long as I retain my self-consciousness. This impossibility of realising our ambitious worldly desires without ceasing to be ourselves is the tragedy of the empirically guided human life. Man wants to identify himself completely with dead matter. An impossible barrier in the shape of self-consciousness ever keeps him separate from it. But how can the spirit ever be identical with matter, the dream of the pseudo-Budhists, which is the inevitable logical *summum bonum* of empiricism? The speculations of Sri Sankaracharya certainly expose the defective logic of the aspirants after absorption into matter but they fail to supply an ideal of personality that is really different from theirs. If we are different from matter what makes us hanker for any dealings with it? Why cannot our brain devise

any function for us independently of it? Why are we punished if we try to disobey her laws?

The empiric sciences accordingly take it for granted that the satisfaction of material needs is justifiable for the simple reason that it is unavoidable. The grosser material needs are put up as supplementary and corrective of extreme idealism which seems to ignore the animal nature. The refined materialism represented by extreme idealism is understood by gross sensualists as the ally of the grosser forms, that only lends an additional charm to the latter. Idealism which tries to divorce itself from the reality in the shape of gross materialism cannot be seriously regarded by convinced materialists as a practicable basis for useful conduct. This is the logical plight of idealism when it tries to decri animalism and wants to regulate actual conduct. The useful or realistic idealists, therefore, try to avoid this rupture by proclaiming themselves to be the refined supporters of every form of animal activity. This realistic idealism claims to be more honest as being more in accordance with experience than the more abstract self-contradictory forms of itself. It also supplies the most effective criticism of the idealistic position as a whole, from within the ranks of its own followers.

The extreme forms of idealism, correspond neither to worldly experi-

ence nor to their own fundamentals regarding the Absolute. They are condemned by the materialistic realist wing of their own followers as insufficiently logical and as building of castles in the air which provide no help in actual conduct. They are unacceptable to the Vaishnavas by reason of being based on limited experience which is the negation of the Absolute. The gross materialists honestly believe in the reality and usefulness of their connection with matter. The Vaishnavas accept relationship with the non-material Absolute. idealists affect to believe in both. They claim to

hold the balance between gross materialism on the one hand and un-mixed spiritualism on the other. They want to commit themselves wholly to neither position. They seem to think that they can be spiritual by simply denying their experience with the lip without modifying their conduct. They are discovered by their own logical followers as guilty of this want of correspondence between profession and practice. They are accordingly condemned by the thorough going empiricists as dangerous and hypocritical and as obstacles in the way of material progress and prosperity.

(to be continued)

Shri Krishna Tattwa

(Sjt. RAKHAL CHANDRA GHOSH, B.L.)

ACCORDING to all authorities Sri Krishna Tattwa is absolute cognitive Principle unlimited by anything else. From His very nature, therefore, He is unattainable by our intellectual faculties as they are at present constituted. Human knowledge is based upon limiting relativity and cannot conceive the Absolute who includes both and is unlimited by time and space; and this will be more apparent if we take into account the following considerations.

Human mind according to the scriptural doctrine of transcendental psychology itself falls into the category of material objects. It is not luminous in itself but gets light from the soul and appears to us as something different in nature from material objects which it takes cognizance of. But how does this cognition take place? Just as the moon getting light from the sun which, let it be acknowledged, is self-luminous, transmits the same to other objects, so the mind which is a very fine material organ enlightens other

with external objects and perceive them as separate entities.

The above explanation will tend to remove the difficulty which at one time appeared to be almost insurmountable viz., how the mind communicates with matter. Like only knows its like and there being categorically no similarity between mind and matter it seems to be paradoxical that the one should know the other and communication between them be at all possible. Mind is not really different in its nature from other physical objects but appears to be so in consequence of borrowed light which it gets from quite a different source. The mind cannot know anything by itself. Being armed with this power from the soul it may get into touch with physical objects by means of the grosser organs which are subservient to the mind, and being attached to those material objects in such a way that it is impossible for the soul to detach himself from them afterwards. Different religious communities of the world taking the misapplied human intellectual faculties for their guide have attempted to discuss, which they have no competence to do, about Shri Krishnaji in the way of uninformed polemics, reviews etc.

The above is intended to explain that the inward light of the soul aberrating through the medium of a material object, viz., the mind becomes entangled in the objects which are unlike him in nature and rationally enough becomes dissatisfied with them in whatever profusion and varieties they may be enjoyed because an object that is of the category of the self-conscious can alone fully commune with his fellow. All our external preception is conditioned by this unnatural dualism. The mind intercepting and distorting leads the soul to the light of the soul consider himself as something akin to the objects of which he takes cognizance and in this unnatural position thinks that he is the creator of such knowledge.

If, therefore, we persist in making use of this imperfect instrument it will be quite inefficient to take us to absolute knowledge. We shall always find ourselves surrounded by the wall of our own mental perceptions which originate from the above mesalliance and cannot even get a glimpse of absolute knowledge, Shri Krishna, the ultimate and final Cause of everything. There are various religious sects in India who having attempted to ascertain absolute knowledge with the help of their imperfect intellectual faculties, have inevitably gone astray, arriving at altogether erroneous conclusions.

Srimad Bhagabata which gives the unambiguous exposition of the Vedanta, the highest authority in transcendental Philosophy, describes this ultimate Principle as One to Whom even the greatest misguided intellectual giants have no access.

The same authority teaches us that Shri Krishna Tattwa is beyond our sensuous experience and is not an object of three dimensions. We are capable of conceiving with our present intellectual faculties things up to the third dimension only. But Vishnu Tattwa is a thing that contains everything from the fourth to infinite dimensions and Shri Krishna Tattwa appears as the crowning point of Vishnu Tattwa. It follows, therefore, that it is utterly impossible for us to conceive of Shri Krishna Tattwa like Whom or greater than Whom there is no other principle. Human intellect by its own unaided exertion cannot get even a glimpse of this ultimate Principle unless Shri Krishna Himself makes Him known to fractional beings like ourselves making the inconceivable possible.

This raises an important question. How is it possible for finite minds to commune with the infinite and absolute Principle? The procedure described in Hindu philosophy and scriptural literature may be thus stated :

The ultimate principle, as Integer, at first reveals Himself to some fortunate fractional animations and favours them with the power of transmitting the same to other fractional beings and in this way through the chain of spiritual mediums or preceptors and their disciples the knowledge has come down to the present age. The disciple hears the teaching from the preceptor who can make the disciple realise the same by the grace of Shri Krishna and in this way the knowledge of the ultimate Principle is obtained. It is evident, therefore, that the first act of revelation came through the grace of the ultimate Principle and the same grace has ever been flowing through the spiritual channel. If any body, however powerful he may be in intellectual equipment, attempts to get at the absolute knowledge independently of this grace through his own exertion all his efforts will end in failure, because by the very constitution of the material human intellect the soul will see in its mirror nothing but a distorted reflection and any attempt to break through the bondage of this abortive knowledge by means of such process will prove utterly hopeless.

It has been noticed above that the first revelation comes to some uncommonly fortunate person who in his turn favours those whom he is led by this light to consider as deserving.

This is the case when the power of grace chooses to flow through the channel of spiritual preceptor. But it must be remembered that the same ultimate Principle is not bound by any law except His own will. He is quite independent and can act as He pleases. He can come down directly to this gross material world. Even then, while appearing and acting like misguided beings, He is not affected by the infirmities that are real in their case. The apostate beings cannot through their own exertion get themselves emancipated from this world of ignorance and the grace which flows through

the preceptorial channel as described above refrains from bestowing general emancipation. It is under these circumstances that the ultimate Principle Himself descends to this world to bestow the general grace upon all misguided beings. The ordinary channel of grace overflows its banks and the whole world becomes deluged, as it were, with the flood of grace and the consideration of deserving or undeserving, rich or poor, versed in learning or illiterate, vanishes altogether and general emancipation follows as a matter of course.

The altentive method prescribed for attaining absolute knowledge is by studying the Shastras. Now the conception of Shastras as is generally formed of the word by transcendental philosophers has some peculiarity about it. The Shastras deal with the matters which we cannot realise by our limited intellectual faculties, with knowledge which lies beyond our limited comprehension. It is said that the knowledge which we can hope to attain by our present reasoning power must necessarily be limited by the process of experience and even that of the process itself is also never free from doubts and difficulties.

The Shastras are the result of the intuitive spiritual knowledge of the enlightened sages and such knowledge is absolutely free from any delusion, mistakes and other drawbacks. The proper subject-matter of the Shastras is transcendental knowledge and if any Shastra deals with any matter which is attainable by our unaided reasoning power it cannot be properly called Shastra to that extent, this portion being merely wrong verbal performance (Arthabad).

It will be evident that this method is also dependent on the first method. We are not to question the authority of the Shastras. For once we admit that they are the outcome of the intuitive knowledge of inspired minds no room for any discussion is left about the correctness or otherwise of such knowledge. The

real difficulty emerges in the shape of right interpretation of the Shastras. It will be generally acknowledged that to understand an author the reader must be inspired with categorically similar thought. If it were possible for the author to transfer in tact the ideas he conceives in his own mind to that of the reader there would be no difficulty at all. But such is not the case here. The author must take the help of an instrument called language to convey his thoughts to the reader, and the language mundane is unable to convey the spiritual thought of the author. In going through the writing of the spiritual thinkers of the world the reader is frequently impressed with the fact that they are trying hard to express themselves in words that are liable to be misunderstood but cannot find in the current vocabulary any words to convey their real meaning.

But the difficulty does not end here. When the author has by the grace of Krishna put down his thoughts in suitable words the reader must be prepared to receive them in his turn. But every man has got his own understanding power and every man's understanding has got its own peculiar fallacious characteristics. It is, so to

speak, a kind of spectacles of his own and in assimilating the thoughts of an author he must necessarily use his own spectacles in the present circumstances. The result is that the same thing having been looked up through different distorting spectacles appears to be different to different minds. Every individual is standing on his own sphere of mental platform and even if a thing of higher sphere is divulged to him in ordinary language he will try to realise it according to the capacity and bent of his own mind and will find it necessary to receive the original idea accordingly, and if it be described, elaborately to make him realise the original idea as revealed to the author it will be found necessary to drag him up to the higher level.

The above short note should go some way to bring home to every thinking mind the fact that "Shri Krishna Tattwa" Who is identical with absolute knowledge, is unattainable even with the help of the Shastras. This can be realised only by those humble souls who surrender themselves unconditionally to the feet of those beloved servants of the Lord, whose errand here is to take up the fallen souls to their own spiritual level.

[revised by kind permission. E. H.].

Sree Sree Chaitanya Bhagabat

CHAPTER XVI

(Continued from p. 327, March, 1930). .

246. 'You are most fortunate, it is on account
of you
That a little of his glory manifested
itself on my lips,

247 'He who utters the name of Haridas
only once
Verily, verily, will attain the bright
realm of Krishna.'

- 248 Saying this the king of the serpents
became silent,
The assembled good people were satisfied
on hearing what he said.
- 249 Such is the meaning of the performances
of Thakur Haridas
Related above by the holy devotee
of Krishna, the serpent.
- 250 All people had the greatest love
for Haridas
They were extremely delighted on hearing
it from the mouth of the serpent.
- 251 Thus lived Thakur Haridas.
Gaura Chandra did not yet manifest
the quality of devotion.
- 252 All persons everywhere were void
of devotion to Vishnu.
No one had even the remotest suspicion
of the nature of the *kirtan*.
- 253 Nowhere was there any manifestation
of devotion to Vishnu
All the people laughed the Vaishnavas
to scorn.
- 254 The devotees meeting together
by themselves
Sang the Name of Sri Krishna
by clap of hand.
- 255 The ruffians were most indignant
even at this
And *pashandi* met *pashandi* to indulge
in mutual blasphemies.
- 256 'These contemptible Brahmans
will destroy the kingdom.
By means of them famine will make
its appearance.
- 257 'These worthless Brahmans for the purpose
of filling their belly by begging
'Spread many a wile by sentimental
display of chanting.
- 258 'The Lord reposes in sleep during
the four months of the rains.
Is it proper to call upon Him by shouting,
in such circumstances ?
- 259 'The Lord will be angry if His sleep
be broken.
There will be famine in the country,—
there is no doubt of this.'
- 260 Some said, 'If the price of unhusked
rice goes up ever so little
Then will we catch them and ply
their shoulders with the fist.'
- 261 Said another, 'By keeping awake on
the eleventh night of each fortnight
It is the rule to take the Name of Govinda,
by the method of articulation.
- 262 'What is the use of uttering Him
everyday ?'
Thus said those who affected to be
mediators.
- 263 All the devotees were grieved on
hearing these ;
Yet no one gave up the *Kirtan* of Krishna.
- 264 Noticing the absence of popular regard
for the method of devotion,
Haridas also felt a great pain in his heart.
- 265 Yet did Haridas with a loud voice
Fully employ his mouth to chant
the *Samkirtan* of Hari
- 266 But it is ever so that the very worst
among the sinners
Cannot bear to hear the loud chant of
the *Samkirtan* of Hari.
- 267 A wicked Brahman of the village
of Harinadi
On meeting Haridas said in anger,
- 268 'Ah Haridas ! Why do you behave
in this manner ?
What makes you vociferate the Name ?
- 269 'One is to repeat the Name mentally,
this is the law.
What *Shashtra* tells us to take
the Name aloud ?
- 270 'Whose teaching is this to take
the Name by shouting ?
Here is an assembly of the Pandits:
tell your reasons to them.'

- 271 Haridas said, 'All the true principles
in regard to this,—
The greatness of the Name of Hari,—
are known to you.
- 272 'By hearing the same from the lips
of you all
I have been saying and will say
whatever I happen to know.
- 273 'The merit is increased a hundredfold
by taking the Name aloud.
The *Shastra* does not call it an offence
but praises its excellence.
- 274 'By loud chanting the effect is improved
a hundred-fold."
- 275 The Brahman said, 'If the Name is
uttered aloud.
The merit is increased a hundred-fold
thereby?—why should this be so?"
- 276 Haridas said,—Hear, respected sir,
The principle of it that is declared
by the Veda and the Bhagabat.'
- 277 All the *Shastras* manifest themselves
on the holy lips of Haridas.
He began to expound the same in
the ecstasy of Krishna-bliss,
- 278 'Hear, Bipra, by listening to the Name of
Krishna but once
Beasts, birds, insects hie to the bright
realm of holy Vaikuntha,
- 279 "By chanting Whose Name one sanctifiesat
once both himself and his hearers,
What to speak of him again who is touched
by Thy Feet?"
- 280 'Beasts, birds, insects and those that have
not the gift of speech,
Are redeemed as soon as they hear the
Name of Hari,
- 281 'By repeating the holy Name of Krishna
inaudibly a person himself is saved :
One does good to others by chanting Him
aloud.
- 282 'Therefore, by chanting with a loud voice,
as all the *Shastras* declare.
The efficacy is increased a hundredfold.
- 283 "It is meet that chanting the Names of Hari
aloud should be a hundred times better
than repeating Them inaudibly.
As one sanctifies the reciters themselves but
the other sanctifies the hearers."
- 284 'He who chants aloud is a hundred times
superior,
By the evidence of the Purana to one who
repeats them to himself
- 285 'Listen, Bipra, with attention to the reason
of this,
By repeating inaudibly men only sustain
themselves.
- 286 'By chanting aloud the *Sankirtan* of
Govinda
Verily all animated creatures obtain their
deliverance.
- 287 'Even although all possess the tongue, no
creature except man
Can articulate the Name of Krishna.
- 288 'That by which those, who are born in
vain, are saved,
Tell me what offence can there be in
performing such act ?
- 289 'Some maintain only their own selves,
But there are those that support
thousands.
- 290 'Which of them is greater?—yourself may
decide.
For this purpose the loud congregational
chant is superior in quality."
- 291 That Brahman on hearing the speech of
Haridas
Began to vent his anger in most highly
offensive words :
- 292 "Haridas is now become the maker of our
philosophy!
The way of the Veda is verily going to be
destroyed, as the ages have passed.
(To be continued).

Replies to Correspondents

TO THAKUR GULZAR SING ESQ.,

TAHILDAR ON LEAVE,

Village Estate, P. O. Jagadalpore, C. P.

Dear Sir,

Your letter of 11th February addressed to Sripad Gaur Gunananda Brahmachari is acknowledged.

Your questions are quite welcome. For detailed information you may refer to the *Harmonist* of the last two years where you will find them discussed in various forms. The following is supplied as partial answer :—

Q 1. Why should one believe in the existence of God ?

A. The question expresses the doubt, regarding the transcendental Reality, of a person who believes in the absolute existence of the phenomenal world on the testimony of the senses. As God is a super-sensuous or spiritual Entity such a person naturally asks the question why he, whose scope of consciousness is limited to the senses, should be under the obligation of believing in the existence of God, if He is located beyond the jurisdiction of his senses and can, therefore, have apparently nothing to do with him ?

It is only when one begins to doubt the substantive existence of the phenomenal world that the mind gradually turns towards the transcendental. But more often the so-called belief in God is a mere adoption of a thoughtless shion, without realisation of the necessity or nature of such belief. If God really exists and if the existence of God is known to us it would still be open to us to admit or deny His existence. In order to establish the duty and necessity of believing in His existence it would be further necessary to prove that it would be harmful to ourselves to ignore His existence. The practical denial of a Law of physical Nature involves harmful physical and mental consequences which stand effectively in the way of such denial.

The term "belief" denotes a purely mental attitude of a hypothetical nature. It properly describes the relation of our changing apparent self to the changing phenomena of this world. We do not really know the nature of our own substantive self who is the same at all time. Neither do we know the real

nature of any object of our sensuous experience. But we "believe" in the "existence" both of ourselves and of the world. We also "believe" that we "ought" to cherish such belief because the denial of the existence of our apparent selves or our apparent environment involves apparently undesirable moral and physical consequences to ourselves. We apparently experience neither kind of consequence by denying the existence of God. There thus seems to be neither physical nor moral necessity for believing in the existence of God at all.

The moral as well as physical necessity relates to our changing and apparent self. The spiritual necessity of believing in the existence of God belongs to our real or eternal selves. For the soul there is no function but to serve God eternally and unceasingly. It is the natural function of unobscured consciousness which is the stuff of our real self. It is not a case of hypothetical "belief" in a hypothetical "existence" of a hypothetical "self". It is the natural, perennial function of the real self by which and through which the existence of the soul as perfect consciousness is maintained. It is the relation of the living, receptive, cognitive faculty to the eternally self-manifesting Truth. This is the nature of the cognitive necessity of the function.

God is the only indivisible absolute Existence. Everything else is derived existence and dependent for its existence on Him. The individual soul maintains her natural existence as soul by the continued conscious relationship of the perpetually enlightened to the perpetual Enlightener. It is not a case of ignorant, hypothetical belief but perfect and real 'knowledge', which is the product of the really rational exercise of the cognitive faculty in the form of the exclusive service of the Truth.

Q. 2 What are Chit-shakti, Tatastha-shakti and Maya-shakti, of the Almighty ?

A.—The Almighty is the Possessor of infinite powers which are essentially indivisible as belonging to the One Supreme. The power of the Supreme Lord viewed from the stand-point of the individual soul presents a threefold aspect viz., (1) The Divine Power in Her substantive or real form of Chit-shakti or spiritual power, (2) in Her manifestation as individual soul made of spiritual essence but,

liable to succumb to the attraction of Maya-Shakti or limiting, unspiritual, or deluding power, and so, the Maya-shakti manifested as the phenomenal world.

We shall be glad to answer any further enquiries that you may be pleased to make regarding spiritual matters.

[Ed. H.]

Ourselves

1. Shree Bhagabat Janananda Math, Chirulia. (Midnapore, Bengal).

Tridandi Swami Srimad Bhakti Hriday Ban Maharaj and Srimad Aprakrita Bhakti Saranga Goswami Prabhu conducted the annual Mahamahotsab at Sri Bhagabat Janananda Math, the Chirulia branch of Sri Chaitanya Math. The Mahotsab lasted from the 18th to the 21st instant. Lantern lectures were a new feature of this year's celebrations. Reading of the Scriptures, religious conversation, congregational chanting, honouring of Mahaprasad by all present formed the daily programme. The function was an unqualified success.

2. Shree Purusottam Math, Puri and Shree Brahma Gaudiya Math, Alalnath Orissa :—

The annual Mahotsab of Shree Purusottam Math, Puri will commence on the 1st of April and continue till the 6th of July. The Mahotsab at Shree Brahma Gaudiya Math, Alalnath will be held from the 12th to the 25th June.

3. Sixteenth anniversary of the disappearance of Thakur Bhakti-Vinode ;—

The celebration of the 16th anniversary of the Viraha (separation) of Thakur Bhakti-Vinode will be duly performed at all the Branch Maths of Shree Chaitanya Math and especially at Shree Purusottam Math, Puri and Shree Godrum Samadhi Kunja.

4. Shreedham Mayapur Yogapeetha :—

Rai Bahadur A. C. Bose retired Superintendent, Surveyor General's Office, Calcutta has undertaken to build a Dharmashala on the bank of Gourkunda for the accommodation of pilgrims visiting the Birth-site of the Supreme Lord. The building, the foundation stone of which was formally laid by His Divine Grace during the Birth Anniversary celebrations, will be on a liberal scale. The Rai Bahadur felt the necessity of suitable and adequate accommodation for gentlemen visiting Shreedham Mayapur with their families. The building is specially intended for this purpose. The Rai Bahadur who is a retired high Government official

with a distinguished career has been impressed with the urgent practical necessity for the intensive propaganda of religion of pure devotion represented by the activities of Sree Chaitanya Math of Shreedham Mayapur in carrying on the work initiated by Thakur Bhakti Vinode whose labour led to the discovery of the holy Birth-site of the Supreme Lord and the establishment of the shrine of the Yogapeetha. The attitude of Rai Bahadur will serve to enlighten all sincerely religious persons of the imperative necessity of availing of the opportunity of participating in the propagation of the religion of unalloyed devotion taught by the Supreme Lord as the Dispensation of the present Age.

5. Results of the Bhaktishastri (Matriculation) Examination,

The following are the names of the successful candidates in order of merit.

Highest class ;—1. Professor Sripad Yadubar Das Adhikari, M.A., B.L., Mymensing.

Intermediate class :—1. Sripad Nippananda das Adhikary, B. A., B. T., Dhubri ; 2. Sripad Nabinkrishnadas Adhikari Vidyalkar, Srihatta ; 3. Sripad Bankim Chandra Das Adhikari, Midnapur ; 4. Sripad Nandalaladas Adhikari Vidyasagar. Kavyatirtha, B.A., Midnapur ; 5. Tridandi Swami Srimad Bhaktibijnan Asram Maharaj ; 6. Sripad Ramesdra Sundar Bhattacharyya Vidyarnav, B.A., 7. Srimad Aprakrita Bhakti Sarangab Goswami ; 8. Sripad Radha Charan Goswami, Bhaktiratna, Coochbihar ; 9. Sripad Sudarsandas Adhikari, Cuttack ; 10. Professor Sripad Narayan das Adhikari Bhaktisudhakar, M.A., Cuttack ; 11. Tridandi Swami Srimad Bhaktibaibhav Sagar Maharaj.

General class :—1. Sripad Udhadbas Adhikari, Mymensing ; 2. Sriyukta Priyatama Basu, Jamalpur Balika Vidyalaya ; 3. Sripad Manobhiramdas Adhikari ; 4. Sripad Gaurdas Brahmachari, Vyakarati Tirtha ; 5. Sripad Yosadanand as Adhikari, Calcutta ; 6. Sripad Siddhaswarup Brahmachari ;

7. Sri Bhasabrahadas Adhikari, Cuttack; 8. Sripad Vaishnabananda Brajabasi; 9. Sripad Bhubaneswar Brahmachari; 10. Srijukta Pradilla Kumari Devi, Bhagalpur; 11. Sripad Nrisinghananda Brahmachari; 12. Sripad Krishnanand Barahmachari; 13. Sripad Chakrapani Das Adhikari, Tripura; 14. Sripad Ananga Mohan Das Adhikari, Burdwan.

A Propaganda:—

Shrimad Aprakrita Bhaktisaranga Goswami Prabhu has established an office of the Gaudiya Math in the town of Midnapore. Goswami Prabhu and party visited several important villages in the District in course of the month, viz., Mothuri, Naradari, Mohisadal, Narghat, Panchkhali Bazar, Harikhali Bazar, Tarapekhia Bazar etc. where he delivered lectures on the religion taught by Shree Chaitanya Deva illustrated by lantern slides.

Shrimad Bhakti Hridaya Ban Maharaj delivered lectures in English at Kharagpur Railway Institute on the 1st and 2nd April. His Holiness in conjunction with Shrimad Aprakrita Bhakti Saranga Goswami Prabhu undertook a tour of lectures in the interior of the District of Midnapur visiting Salbani, Balichak and other villages. On the 20th of April His Holiness, accompanied by some bhaktas from the Gaudiya Math had been to Gosain Dargapur (Nadia) where he stayed for two days and lectured at the local Hari-Sabha on the invitation of the secretary and members.

His Holiness Shrimad Bhakti Pradip Tirtha Maharaj and party delivered a series of lectures at the Dharmarakshini Sabha at Barisal Srijut Kshetra Mohan Ganguli the leading Muktear of the local bar placed his services at the disposal of the Swamiji.

His Holiness Shrimad Bhaktiabhavsagar Maharaj and party preached at Nabagram, Vasudevpur and other villages in the District of Howrah.

His Holiness Shrimad Bhaktibhas Gavastinemi Maharaj with party has proceeded to Assam. His Holiness Shrimad Bhakti Srirup Puri Maharaj with party is present in the Midnapur District. His Holiness Shrimad Bhakti Ranjan Bhakti Sar Maharaj is staying at Cuttack, Orissa. His Holiness Shrimad Bhakti Sarbaswa Giri Maharaj with party is at Cuttack. His Holiness Shrimad Bhakti Vivek Bharati Maharaj is now at Allahabad. His Holiness explained Shrimad Bhagbat at Bharadwaj Asram and

delivered a very interesting lecture at the Ramkrishna Hall before a learned gathering.

Their Holinesses Shrimad Bhakti Prakash Aranya Maharaj and Shrimad Bhakti Swarup Parbat Maharaj with party are preaching in the neighbourhood of Chirulla in the District of Midnapur.

7. New Publication:—

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8. Invitation:—

All glory to Sri Sri Gurudeva
and the Supreme Lord Gauranga.

Sri Purusottam Math, Puri
21st March 1930.

The following submission is made with due respect. The annual Mahamahotsava of Sri Sri Purusottam Math, Puri will be celebrated from the 1st of May 1930, Thursday (from the day of the Chandan Utsab of Sri Sri Jagannath Deva, Akshaya Tritia Tithi) to the 6th of July, Sunday (the returning of the car of Sri Sri Jagannath Deva). The celebration of the 16th anniversary of the disappearance of Om Vishnupad Sri Srila Bhakti-vinode Thakur will be held on Thursday, the 28th of June. There will be daily reading of Shrimad Bhagbatam, lectures on the Bhagbat religion, congregational chanting of Sri Hari and mutval talk at the Math during the period of the celebrations. The spiritual scriptures preserve the prediction that the words of Sri Chaitanyadeva bringing about the harmonious reconciliation of all spiritual religions of the world, will be propagated from Sri Purusottam Math.

During the period of Anabasar (June 12th to 25th) there will be Mahamahotsab at Sri Brahma Gaudiya Math, Alalnath, Brahmagiri in pursuance of the performance of unallayed devotion, following the footsteps of Sri Gaurasundar.

The participation of all in these devotional functions is cordially invited.

Servants of Shree Hari

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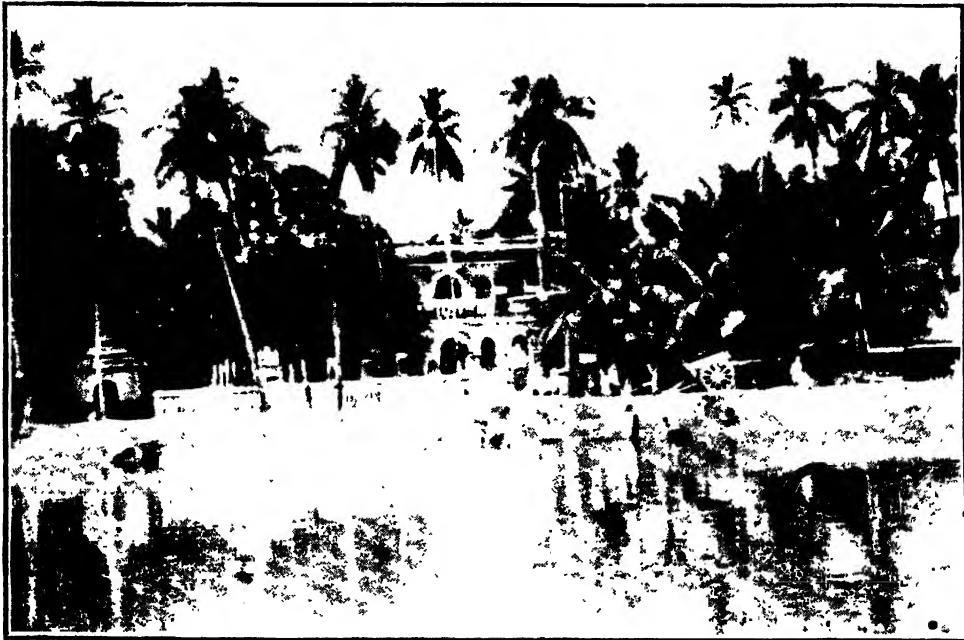
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OR

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ESTABLISHED BY THAKUR BHAKTIVINODE IN 1879 A. D.



THE VIEW OF SREE SAKSHI GOPAL IN DISTRICT PURI (ORISSA)

EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

THE HARMONIST

OR

SREE SAJJANATOSHANI

VOL. XXVII

MAY 1930, Chaitanya-Era 444

NO. 12

To our Readers

(IN CONCLUSION OF VOLUME XXVII)

WE apologise to our Readers for irregularities in the punctual appearance of the different parts of the volume that is just completed. The Harmonist has tried to serve the Vox Dei in the measure of the light vouchsafed to her, by walking in the footsteps of Sajjanatoshani founded by Srila Thakur Bhaktivinode.

The Harmonist or Sajjanatoshani is, as her names imply, opposed to discord, being given to the service of the devotees of the Source of unmixed harmony. She has experienced the necessity of appealing to all pure souls, whose

servant she tries to be, against misrepresentation of the function by pseudo-competitors. She has tried to follow the ideal of spiritual patience in preaching the Word of God in a polemical Age. The time has arrived when it is possible for her to extend the comparative method of exposition to meet the requirements of the increasing body of her readers. She relies on the good wishes of all persons sincerely inclined to listen to the voice of God and hopes to succeed in pleasing them by being true to the same herself.

Those who think it to be their duty to serve the Vox Populi without clear and continuous subordination to the Vox Dei, create only discord by their seemingly well-meant efforts. The seekers of mundane facilities for avowed gratification of sensuous appetites may pause, if they like, even in the midst of their precipitate progress over the edge of the falls of Niagara, to catch the sound of the Vox Dei who saves from all danger. In order to do so it is only necessary to plug our ears against the fatal song of the Sirens sometimes dubbed by its victims as the Vox Populi.

The song of worldliness need not by any stretch of the imagination be mistaken for the voice of God. If one cannot extricate himself from the rapids that are dragging him irresistibly over the edge of the Niagara he need not suppose it to be derogatory to the principle of his free initiative to put forth his hand to grasp the life thrown to him by people from the dry shore, even if those who struggle in the current maliciously advise him to refuse all succour not devised by himself.

The voice of God is likely to sound dis-Harmonious to the ear that is accustomed to worship at the shrine of oracles occupied with predicting one's swift progress over the edge of the Niagara. One who has deliberately committed himself to the tender

mercies of the rushing Niagara bethinks himself instinctively of the appalling difficulty of any attempt of regaining the shore, even if he can believe in the reality of his desperate position.

The Harmonist is by no means a pessimist applying herself to the barren performance of advising a person regarding the hopelessness of his condition and having no real help to offer, like the oracles of this world who are themselves in the grip of the fell current and are not in the position either to help themselves or others. Those who trust their hold on straw for being rescued from the rushing flood are necessarily chary of jeopardizing their hypothetical and doubtful safety by offering to share the same with an impossibly large number of clamorous and desperate people.

The Harmonist as exponent of the voice of God possesses a sufficient length of perfectly sound cable for effecting the rescue of any number of drowning people who are willing to be saved. In order to perform this duty she has to avoid all methods that may expose her to the risk of loosening her own hold of the rope. This caution need not be foolishly suspected or maliciously misrepresented as a piece of selfish treachery.

The help that is offered by the Harmonist is nothing short of the real Divine guidance. The mercy of Godhead

alone can rescue us from the fell current of the worldly Niagra. Those who are at all prepared to admit the necessity of such aid, or, in other words, are disposed to recognise the active existence of the merciful Saviour, should find nothing fundamentally wrong in lending their ear to one who is engaged in expounding the word of Godhead from an intelligible transcendental platform, although to the limited empiric logic

the claim may seem at first sight to be well-nigh self-contradictory. It is the Voice of God that can alone enlighten our darkened understanding both as regards the method and object of the quest of the real Truth. The Harmonist implores all persons to lend a patient hearing to the message that has come to her for being loyally delivered to all who may care to listen without prejudice.

The Subject-matter of the Theistic Conference

The Viswa Vaishnava Raj Sabha will spare no pains to place before the world on the occasion of the anniversary celebrations of the Gaudiya Math the Subject Who is the Goal as well as Method of all Theistic investigation. This will be done by means of pamphlets, lectures, discourses as well as visual representations on a comprehensive scale.

• Sri Krishna is the Goal and Method of all investigation regarding Himself. The investigation of Sri Krishna forms an integral part of Himself. The process, regarded from the detached point of view of a spectator, involves three factors, viz.—subject of investigation, investigating activity and investigator. These form the natural

divisions of the subject of consideration for the hypothetical spectator.

Under Subject of investigation he has to consider the nature of the substantive Reality and His manifestations. Under Process of investigation it is necessary to take cognisance of the nature of the Relationship that subsists between the Subject regarded as Possessor of Power and Power inhering in the Subject. Under Investigator the issue that will demand his attention is the nature of Power Herself conscious of Her relationship with the Subject as Her Possessor. Possessor, Possession, and Possessed, or Predominator (Male), Predominated, Agent (Female) and Their reciprocal (Love) Relationship, should form the natural and exhaustive

divisions of any truly comprehensive enquiry.

These are termed *Bishaya* (Subject), *Ashraya* (Power) and *Prayojana* (Their necessary mutual requirement or relationship); or, from the point of view of the Possessed, as *Sambandha* (Subject of relationship), *Abhidheya* (process) and *Prayojana* (requirement).

The Subject is capable of further elucidation.

Bishaya. Possessor of Power. Master, Lord or predominating Personality is the One and self-sufficing Reality. He is not different from His Power, although the latter is integrated with Him as inseparable Counter-whole. The Possessor of Power relates Himself to Power, the process presenting a double specification, being related to both Power and Possessor of Power. Sri Krishna is *Bishaya*. Sri Radhika is *Ashraya* (Power). Sri Baladeva is *Abhidheya* (Process).

Sri Krishna is *Bishaya*. He includes Sri Radhika and Sri Baladeva. Sri Krishna is thus simultaneously One and Tri-une. As *Bishaya* Sri Krishna is One without a second. He is the Predominating Integer in the Supreme Tri-une integrated Expression or Eternal Active Manifestation of Himself.

Sri Krishna cannot be described except in terms of His Eternal Active Self-revealing Existence. Sri Krishna as Predominating Integer in

His Tri-une Expression, can also be described only in a very imperfect manner.

As the Predominating Integer Sri Krishna is the Supreme Lord of all predominated entities. He is the Male or the Predominating Aspect of the Absolute. As Supreme Lord He is the only Male.

Sri Radhika Who is *Ashraya* or predominated Power, is the reciprocal Counter-whole or the Supreme and only Female. She is the only complete and self-sufficing Servant or eternal, exclusive Sweet-heart of Sri Krishna, Who is Her exclusive and only Male Lover. There is another factor, viz.—the cementing Process Who brings about the union of the Divine Pair. This intermediate Power possesses a dual personality as He (or She) happens to be the Agent of either Lover.

In His aspect as sole Agent of Sri Krishna He is Sri Baladeva, the Alter Ego, External or Official Self of Sri Krishna and the Source of all secondary manifestations of the Director of Power. As sole Agent of Sri Radhika She is the Source of all secondary manifestations of the serving Potency. Sri Baladeva is thus both Male and Female or the Medium or Process bringing about the coupled activities of the Divine Pair. He is the Concatenation.

The Subject-matter of the Theistic Conference cannot be approached except

by the guileless acceptance of the causeless mercy of the Supreme Lord. The Grace of Krishna thus becomes also a factor, and in fact the most important subject, of our serious consideration in this connection. The Grace of Krishna is identical with Krishna. The acceptance of the Grace of Krishna would not otherwise be identical with acceptance of Himself. Sri Gaur-sundar is this merciful Aspect of this Absolute.

• It is not Dyarchy to which the assent of the reader is solicited. The function of the One Actively Supreme Lord wears this necessarily double aspect.

Sri Krishna is full of all good Qualities. But He cannot divest Himself of the status of the Master. He is the most loveable and generous Master, but He can be nothing to those who do not recognise His predominance. Krishna tries often unsuccessfully to attract these rebellious souls to Himself by the manifestation of His Beauty. Those who see Krishna but once are smitten by the most exclusive loving devotion to His Feet. But there are those who deliberately keep their faces away from Krishna under the counsel of His deluding power. The Beauty of the Supreme Lord fails to make its

appeal to such persons. Krishna can of course compel even these persons to turn round and see Him. But in Krishna Beauty predominates over Power. Krishna also represents the insufficiency of the principle of Power with reference to the complete needs of our souls. The soul responds fully to the call of Love by the Beautiful. But those who confound lust with Love instinctively shrink from the ordeal of the sight of Beauty of Krishna.

The Beauty of Krishna, therefore, requires to be advertised by His mercy. The appeal of mercy is the most irresistible and most fundamental of all relationships of the individual soul with Krishna. Sri Gaur-sundar should, therefore, be the primary, nay, the only Subject of enquiry at the Theistic Conference, if it is to lead to any tangible result. The mercy of Sri Gaur-sundar can alone lead us to Krishna. The Mercy of Sri Gaur-sundar is identical with the Beauty of Sri Krishna and Both are identical with the Supreme Lord. This is emphasised by clear texts of the spiritual Scriptures which tell us that the Name, Form, Quality, Activity and Individuality of His servants, are identical with the Lord Himself.

Sri Vyas Pujah Response

(Continued from P. 318, March, 1930)

THERE is no other kind of function or object of endeavour for the individual soul than the service of Sri Radha Govinda. I have also observed this judgment and conduct only in the lotus feet of my Sri Guru. The worship of other gods, etc., is also not the object of the endeavour of the individual soul but is rather the state of laxation in regard to the expansion of the soul. This also I have had the good fortune of observing at the lotus feet of Sri Guru. The heart's desire of Sri Chaitanya alone is also the limit of the desire of the individual soul. All other words are only a contrivance for the production of evil. This teaching also has been imparted by the lotus feet of my Sri Guru alone. The lotus feet of Sri Guru is serving the darling Son of Nanda at all time, by all the senses, in every way. Till we behold this holy form of Sri Gurudeva we are not attracted to the lotus feet of Sri Guru. There is no other function of the lotus feet of Sri Guru even for the space of a single moment, than the service of the darling Son of Nanda. Unless we behold this we do not really accept the protecting guidance of the lotus feet of Sri Guru.

The darling Son of Sri Nanda, Who is the sole Object of worship, by means of His centripetal attraction, has kept the attracted so effectively drawn towards Himself that they do not experience any other desire. Such service is the only natural function of the soul.

We, who are overpowered by the limiting Energy (Maya), by the principle that we are separable predominated parts of the Divinity, are being engrossed by the deluding external power of Krishna. What endless varieties of

pretences have been put before us by the deluding Energy in order to seduce us to the ambition of lording it over the material world, to impress on us that we have need of this connection with matter ! The deluding Energy has been appearing before us like a harlequin wearing all variety of masks.

We belong to the class of servants as particles of the predominated Energy of Godhead. We are not the concentrated or plenary forms (Brahmas) of the predominated power. We shall lapse into the worship of the form of the false Ego if we cherish the offensive desire of masquerading as the holy concentrated forms of power by giving up the inclination of serving Godhead by submission to the concentrated personalities of power. We are dissociable particles. If we are not separable how else can we learn to be averse to Sri Hari? Why else do we regard as kindred those who are adverse to Sri Hari? These manifold misunderstandings have appeared in me by reason of my cherishing the idea that the lotus feet of Sri Guru, the best beloved of the Bestower of freedom from ignorance, has no relationship of kindred with me. I think that they are my enemies as they do not co-operate with me in obtaining food and clothing. Those who help me towards the aptitude for service of Krishna are my only friends. Those who help to augment my aversion to Krishna are my most deadly enemies. Forgetting this judgment I become busy with activities for procuring vegetables, fish, fuel, etc., for the maintenance and nourishment of those kindred of mine who are averse to Krishna. Forgetfulness of the service of the lotus feet of Sri Guru, the best beloved of the Bestower of

freedom from worldly bondage, is the cause of this.

Those, who are comparatively speaking less fortunate, maintain that the worship of Seeta-Rama is the best of all. Those who are less fortunate than even these, regard the worship of Sri Sri Lakshmi-Narayana and the fourfold enveloping expansion (byuha) as the highest form of worship. Those wretched people who are wholly devoid of any such thing as good fortune, get enveloped in abstract indefinite thinking and, ignoring even the unknowable existence of the spiritual, regard the dogma of the void as the highest of all. There are also a few who propound the hypothetical views of scepticism and agnosticism. In this manner one gets anxious to secede from the lotus feet of Sri Guru in proportion as his aversion to Krishna increases. One welcomes as his Guru that degree of aversion to Krishna which happens to characterise himself. By this process the individual soul attains to diverse conditions ranging from that of contracted consciousness to that of the stone. The lotus feet of Sri Guru is engaged in establishing the heart's desire of Sri Chaitanya as soon as such misfortune overtakes us. I feel no hankering for the sight of the beauty of the lotus feet of Sri Guru who is so merciful. My thoughts wander away in all directions in search of sensuous gratification, seeking how the belly may be well filled, how it may be possible to enjoy the world in an effective manner, how bodily ailments may be cured, how physical health may be maintained, etc., etc. I

The words of Sri Gaurasundar, those words that our lotus feet of Sri Guru always repeats to us, declare that in the case of a person who does not want any personal advantage, who is inclined to serve Godhead, who is anxious to get across the ocean of the world to the further shore of the spiritual realm, for such a person to appreciate worldlings and women is, alas ! more harmful than the swallowing of poison.

When the lotus feet of Sri Guru bestows on us the manta (which relieves from mentalism), in which he has been instructed by the Supreme Lord, it is only then that we realize the fact that the service of the lotus feet of Sri Guru is the only cause of all well-being.

For the present I will serve the lotus feet of Sri Guru starting from the commencement of every year to its close and throughout the whole of the year. I will serve the lotus feet of Sri Guru in the future births. If as the result of my service of the lotus feet of Sri Guru I attain the state of liberated life some day, I will serve the Son of Sri Nanda by continuing to be the recipient of the most intimate confidence of the lotus feet of Sri Guru.

Srita Das Goswami Prabhu says in his supplication to Sri Radhika that he had indeed passed a little time in the state of expectation which is replete with the ocean of bliss. Is she will not give him her mercy what are to him life or residence in Braja, or the Slayer of Baka Himself ?

I do not obtain the protecting support of Godhead appearing in the role of His servant what will it avail me to live in Braja or attain unto Krishna ? If the fortune of obtaining the sight of the best-beloved of Krishna is to be missed I am prepared to give up my little life this day. Where is there any more use for preserving the manimate body ? What manner of other duty may possibly exist for me that is making me run after it by giving up the service of the lotus feet of Sri Guru ? Is the evil fortune of the triple misery which is afflicting the innumerable individual souls of the world, ever acceptable to me ? No sooner does vulgar talk come to prevail there is produced addiction to this world as the result. The holy lotus feet of Sri Guru tells of the holy Name, tells of the Divine Form as worldly desire begins to subside, of the Quality of the Divinity or further diminution of such appetite,

and draws us fully to the lotus feet of Sri Krishna by telling us of His Activities (Lila) and the distinctive nature of individual service when the aptitude for worldliness is still further attenuated. Then we serve the Son of Nanda the highest Personality of Divine Activities by entering into His Pastime. Is this service obtainable by the physical body derived from parents, by the second birth by means of Gayatri admitting to the study of the Scriptures or by subsisting on my mental function? It is only from the lotus feet of Sri Guru alone that the function may be gained. The lotus feet of Sri Guru is eternal. May I never undergo the interruption of relationship with the lotus feet of Sri Guru even for a single moment. May I be never unloosened even for a moment from the bond that unites me to the lotus feet of Sri Guru. May I never for a moment quit my hold of the lotus feet of Sri Guru by being tempted by any fascination of the world. May I never be deprived of the lotus feet of Sri Guru by listening to the advice of any other worthless persons.

The succession of preceptors commencing from Sri Krishna, Brahma, Narada, and all of them, are my Sri Gurudeva. My Gurudeva designates his preceptor as his Gurudeva. All of them are preceptors in the same chain. There is no difference among them. There is no difference in their utterances.

The good fortune that I have gained by obtaining the sight of Om Vishnupad Sri Sri Gaurkishore Prabhu, my Mahanta (Superman) Gurudeva, I find no language to express. I have observed in him the renunciation of Das Goswami in all its perfection. If there be a millionth part of his renunciation in any person such a person is blessed, indeed; he is most highly blessed. He will be in the position to serve Krishna in the spirit of familiar confidence by climbing Krishna's Bosom and Shoulders.

I am unable to serve for all time such Sri Gurudeva. I have to sleep for a certain period. It is my eternal function to serve the lotus feet of Sri Guru at all time and by means of all the senses.

A great day of rejoicing for me has arrived in as much as those professing to belong to the disciplic line of Om Vishnupad Sri ' Srila Jagannath have come here to bless me. This high fortune has not been mine before now.

All of you belong to the order of my Gurus. I have wasted your priceless time, devoted to the service of Krishna, by speaking a number of incoherent words. But I have said these words only for worshipping Sri Gurudeva.

Sri Gaurisundar says, 'Krishna is Master. He is Autocrat. He is full of activity by His uncontrolled Will. All glory, above all things, to His self-willed Activities. May He accept my service or reject it as He wishes. I will be prepared to offer Him my exclusive service without guile, at all time and in every way, with body, mind and speech. If He spurns me with His feet I shall know that it is my want of worth but the lotus feet of Sri Guru is true.' May the ephemeral world not deflect me for a moment, never make me averse to the lotus feet of my Sri Guru. May Sri Gurudeva be pleased to accept my service. May I have never to associate with evil-minded persons. May I not fall away from the lotus feet of Sri Gurudeva.

I do not know what part of my attempt to worship the lotus feet of Sri Gurudeva may be accepted by Sri Gurudeva. But it fills me with hope that He is more merciful to the undeserving. Holding fast to the hope of his causeless mercy I will be all the more eager to serve the lotus feet of Sri Guru. All of you belong to the line of my Guru. May you have mercy on me that I may be enabled to serve the lotus feet of Sri Guru. I offer my prostrated obeisances at your feet.

The Spiritual Exhibition at Sreedham Mayapur

(Continued from P. 315, March 1930).

The seed of the creeper of spiritual function is obtained by the fortunate dormant soul as the result of sub-conscious friendly association with serving souls, by the Grace of Krishna and Sri Gurn. This is the beginning of conscious service.

The principle of devotion is a transcendental form of activity inherent in the soul in the state of Grace. This principle grows by exercise. By its means the soul is quickly relieved of all mundane activity. This is the crossing of the neutral stream. The soul now finds herself on the further shore of the stream that separates the spiritual realm from the mundane. She feels a new joy by being relieved of the burden of the world. The light from the spiritual world has come to her. But she cannot yet actually perceive either the objects or relationships of the new world. She feels relieved of all necessity for mundane activities but finds no other form of activity to take their place. This is the sphere of the undifferentiated Brahman or the realisation of God-head as the Great Unknown.

But the soul finds no function to perform in the sphere of the Brahman. She cannot, therefore, stay there for

long unless she has a principle on which she can take her stand. This principle is nothing else than the merciful guidance of Sri Guru from whom she has received the new enlightenment. If the Guru can supply the soul with the spiritual function for which she does not yet possess the active aptitude she is not only enabled to maintain herself in this apparently baseless position but to go forward towards the concrete realm of the Absolute viz., Vaikuntha.

The Sphere of the Brahman has been described in glowing terms in the Scriptures. Self-realised souls on gaining the fringe of the transcendental realm have failed to find suitable language to express the joy of their new experience. There is no exaggeration in the praises of the Scriptures that refer to the sphere of the Brahman, regarded from the mundane point of view. But the texts in regard to the Brahman have been misunderstood and misapplied by persons who have no experience of the nature of the light issuing from the spiritual realm that greets and intoxicates the traveller to the realm of the Absolute with an inexpressible anticipatory joy for the Unknown. The sphere of the Brahman

has accordingly been misrepresented as the goal, instead of being the beginning, of the spiritual journey, and the experience of the soul on attainment of the realm of light as merging with the undefinable God-head. The sphere of the Brahman has accordingly been represented in the system of the Universe at the Exhibition by means of a void separating the mundane worlds surrounded by the moat of the neutral stream of Biraja from the Absolute Realm proper or Vaikuntha.

The creeper of devotional function has to grow under the fostering care of the spiritual guide in order to be enabled to attain to the concrete realm of Vaikuntha, the kingdom of Sri Narayan Who reigns there in all His Glory and Majesty. The soul now finds definite occupation that connects her with the Supreme Lord and His happy, loyal servants who are not only free from all the imperfections of a cramped existence but have an unlimited scope of concrete spiritual activity directed to the service of the Supreme Lord.

Vaikuntha is represented by a hemisphere situated on the further side of the void of the sphere of the Brahman. The hemisphere is divided into an infinity of spheres where an infinity of the manifestations of the benign Majesty of the Supreme Lord are served by a corresponding variety of

appropriate moods, by servants possessing suitable dispositions.

But the service rendered to the Majesty of the Supreme Lord in Vaikuntha, although free from all taint of unwholesomeness, is lacking in the elements of intimacy and confidence resulting from spontaneous love that dares everything for the sake of the Beloved. This is the reason that has led Vaikuntha to be represented by a hemisphere to indicate that the superior half of spiritual service is there suppressed by the prominent display of the Majesty of the Lord.

The visualised hemisphere of Vaikuntha is surmounted by the full sphere of Goloka, Krishna's own Realm. Goloka in its turn is divided into the two regions of predominating Beauty and predominating Mercy. These twin regions are simultaneously distinct and identical. They are the double aspect of the one. The difference between them consists in the fact that Mercy is more accessible than Beauty. Or it would be truer to say that Beauty becomes accessible through Mercy and Mercy in its turn becomes realisable when it is seen to be identical with Beauty. This simultaneous distinction and non-distinction which underlies all Divine spiritual manifestation cannot be really grasped by the limited intellect of the aggressively aspiring disloyal soul.

Participation in the intimate and perfectly confident service of Sri Krishna in Sri Brindaban by the spiritual milkmaids of that happy realm, is the birth-right of all individual souls. They are deprived of this supreme privilege by the tactless assertion of their particular predilections in the unserving way. The merciful Aspect of the Absolute can alone wean the individual soul from this tendency towards perversity by admitting him, against the cardinal principles of rationality, to a glimpse of the realm of Beauty, Sri Brindaban, as being identical with Swetadwip, the realm of Mercy co-sphered in the highest realm of perfect loving service of the Divine Pair, Sri Sri Radha-Govinda.

To us all this may seem to be nothing more than an allegory, although possessing a most fascinating charm. It is in this way that the poets and literateurs have been content to regard and use the information manifested to us by the Bhagabat. But a very little

reflection in a truly detached mood should suffice to convince any reasonable person that the allegory possesses the further quality of shattering all the day-dreams of every school of philosophy spun by the vain ingenuity of the human mind. This ought to make us pause a little before we pronounce any adverse judgment. After all this world, including our apparent selves, may be itself the dreaded allegory that is keeping us from the Truth and Reality. It will no doubt involve the most acute searching of the heart to admit unreservedly what after all is bound to appear to us in our present circumstances as merely a hypothetical conclusion of the intellect.

The only way by which we can get rid of this killing indecision is to really seek for farther enlightenment in the true spirit of humility. It is only reasonable to look for this also from the quarter from which the original impulse is eternally pouring in upon us.



Why the Spiritual Preceptor is Entitled to Accept Unconditional Homage

(Continued from P. 321, March, 1930).

Sri Nityananda, the Source of the preceptorial function, is identical with Sri Baladeva, the Alter Ego of Sri Krishna, Godhead Himself. Sri Nityananda or Sri Baladeva is different from but conjoined with Sri Radhika. Sri Baladeva is the connecting link between the secondary Manifestations of Sri Krishna and corresponding manifestations of Sri Radhika. Sri Baladeva is the connecting link between all dissociable individual souls and the Divine Couple and Their Paraphernalia. In the Activities of Sri Gaursundar Sri Nityananda is similarly the connecting link between dissociable individual souls and Sri Gaursundar Who is identical with Sri Radha-Govinda. Dissociable individual souls serving the Supreme Lord with awe and reverence in Vaikuntha, worship Sri Baladeva. Dissociable individual souls serve Nityananda when it is the wish of the Supreme Lord to augment the devotion of His servants by the chastening experience of separation from Himself. Averse souls have no access to the activities of Sri Krishna of which those of Sri Baladeva form the outer

moiety. But all individual souls have free access to Nityananda, although he is identical with Baladeva. The eternal categorical distinction between the deluded condition and the state of grace of the dissociable soul is ignored by Sri Nityananda but not by Sri Baladeva. This makes Nityananda and not Baladeva, although they are identical, the Sole Saviour of all dissociable souls, bound as well as free. Free souls recognise the greater mercy of Sri Nityananda and this recognition is the basis of the possibility of their service of Sri Baladeva.

The spiritual preceptor exercises the delegated power of Sri Nityananda. In other words, the spiritual preceptor teaches the dissociable individual soul the direct service of Sri Nityananda. If such preceptor ignores Sri Nityananda he is thereby proved not to possess the delegated power of Nityananda by which alone any dissociable individual soul is enabled to discharge the spiritual duty of his office. This is so even if such preceptor affects to be a devoted worshipper of Sri Baladeva, in spite of the fact that

Sri Nityananda is identical with Sri Baladeva.

The power of Sri Nityananda alone is, therefore, delegated to the succession of spiritual preceptors. The delegated power is spiritually identical with that of Nityananda. Those who are unaware of this real nature of the preceptorial power are liable to fall into every form of error. They are sure to confound the activities of Sri Baladeva with those of Sri Nityananda by the denial of either Their Identity or Distinctiveness. They are also bound to confound similarly the nature of the delegated power with that of the Source of such power.

The dissociable individual soul is not identical with Sri Nityananda. Such a person may be entrusted with the delegated authority of preceptor. Such delegated authority is, however, identical with that of Sri Nityananda, as long as the wielder of delegated authority remains absolutely faithful to the Source of his power. The least deviation from perfect loyalty to the Feet of Sri Nityananda results in the automatic and complete withdrawal of the preceptorial authority from the offending dissociable soul.

The disciple has thus a heavy responsibility in regard to the spiritual guide. He must submit unconditionally to the guidance of the good preceptor. He must not submit at all to the pseudo-

preceptor. The dereliction of one portion of the duty necessarily leads to the dereliction of the other part. Those who do not wholly submit to the good preceptor are forced to submit to the limiting energy in the shape of the pseudo-preceptor who may be an actual person, a lower animal, an inanimate object or the concoction of the brain in the form of passing whims of the individual. All this is submission to the limiting energy that takes possession of the soul who is averse to serve the good preceptor.

The jiva soul cannot function at all except in the environment provided by the grace of Sri Nityananda and under His complete direction. The individual soul has only the freedom of choice as between willing and unwilling acceptance of such guidance. If he is unwilling to submit to Nityananda he is deluded by the limiting energy of Nityananda to submit to herself. When the soul averse to submit to Nityananda is thus deluded to submit to the iron laws of physical Nature, he regards himself as the master of his activities and accordingly considers himself to be a free agent. He is also, under the circumstances, unwilling to give up what he considers his birth-right of freedom (?), by willing and absolute submission to the Feet of Nityananda. The freedom of choice to pursue the gratification of His own

sensuous desires is adopted as the guiding principle of his conduct. This is supposed by him to be the pursuit of the Truth in as much as it appeals to the pervert taste of his atheistical nature. . .

Those who are less intellectual but equally disposed to seek their sensuous gratification, fall into the clutches of deluded persons passing themselves off as gurus. The responsibility for choosing the pseudo guru belongs wholly to the disciple. This is proved by the notorious fact that a person in the actual grip of such a guru is violently intolerant of those texts of the Scriptures that contain the directions for the election of the good preceptor. Unconditional submission to the good preceptor does not mean abdication of the faculty of our individual judgment. It is the opposite course, viz., submission to the pseudo-preceptor, which is also initially due to insufficient exercise of judgment, that produces the mischievous delusion that submission to the Guru involves

any curtailment of our individual judgment. But as a matter of fact the submission to the good preceptor is the only condition for the privilege of obtaining the full scope for the exercise of our individual judgment.

This is not the individual opinion of the writer. It is the irresistible corollary of the Theistic position itself in as much as there can be no room for ignorance in spiritual communion as between the disciple and the good preceptor. It is based on the unanimous testimony of all theistic Scriptures.

The Sad-Guru (good preceptor) need not be confounded with the pseudo guru if we do not allow our judgment to be completely mastered by the desire for ephemeral sensuous gratification. It is possible and incumbent on us to fully exercise our judgment at every step of our spiritual progress. It is only the pseudo-preceptor and his willing victims whose mutual selfish interests are opposed to any searching examination of our spiritual requirements.



Enlighteners Regarding Aspersions

(Continued from P. 354, April, 1930.)

(No. 3)

THAT THE VAISHNAVAS ACCEPT ANTHROPOMORPHISM AND APOTHEOSIS

The Vaishnavas never take the risk of building castles in the mental sphere with the limited and distorted experiences of this world.

But the charge of anthropomorphism which is directed against unreal empirical idealists by their grosser but more logical brethren, does not apply to the Vaishnavas, who never take the risk of building castles in the mental sphere with the mundane materials of gross physical senses and passions and the limited distorted experiences of the world derived through them. The Vaishnavas must not, therefore, be confounded with the empiric idealists. It is only persons who are apt to believe in the mundane interpretation of the Scriptures that are liable to imagine the existence of the next world in their own peculiar turn of mind. But their real friends, the Vaishnavas, are far from indulging these psilanthropic (*prakrita sahajiya*) anthropomorphists.

Many of the cartoons and demonstrations at Sridham Mayapur Exhibition are directed to help the average unprejudiced person to realise this essential

difference between empirical idealism and Vaishnavism. The Vaishnavas possess a complete code of practical conduct which is in perfect consonance with their acceptance of the Absolute as the only object of all definite relationship. The practical conduct of the Vaishnavas serves as a model to rectify the errors of the materialists both of the gross and refined types.

The Scriptures should be understood in their own light. It is necessary and logical to assume at the outset that they tell us of the Absolute. Those who admit any utility of the Scriptures should be ready for accepting all the logical implications of such admission without reserve. The least reservation on this point will place such so-called admirer or follower of the Scriptures in the position of the hero of the fable who found himself between two stools and was rewarded by a downright landing on the flat ground of sheer failure.

The Vaishnavas do not indulge the psilanthropists or anthropomorphists.

The empiricists read their own ideas into the Scriptures. This gives rise to anthropomorphism. Those defenders and

followers of the Scriptures, who attempt to explain or follow the Scriptures in the light of their own empiric judgment are justly liable to the charge of anthropomorphism. They are the worst class of unbelievers, because they profess to believe that the Absolute is cognisable in terms of the limited. There is a very large number of pseudo-religionists in all countries who follow a creed simply because they have been 'born' into it. The Vaishnavas deny that there can be any connection between seminal birth and the eternal life treated by the Scriptures. The Scriptures are not a thing of this world and do not stand in need of a number of insincere and ignorant followers for corroboration of their excellence. If the Swiss Civil Code be introduced among the aboriginal peoples of the Hawaii Islands and be misunderstood, rejected or distorted by them in accordance with their own cherished ancestral ideas, such a procedure will in no way detract from the excellence of the most perfect code of civil law that exists in the world, but will only perpetuate the misfortunes of wretched barbarism. Those who will derive their knowledge of the Swiss Code from the Nationalists and local patriots of Hawaii will have only to thank their own gross perversity for sharing the punishment due to ignorance or deliberate distortion of the Truth.

The empiricists have always persisted in the attempt to defend and follow the Scriptures, in the light of their empiric experience. This has produced the vast body of psilanthrophists and anthropomorphists. The radical wing of the empiricists who are unprepared to show any respect for the Scriptures have chosen to confound these erring brethren of theirs with the genuine followers of the Scriptures and have thus been misled to include the latter in their sweeping condemnation of those whom they confusedly accuse of the crime of anthropomorphism. The unreclaimed Hawaiians have condemned the Swiss Code, because their own reforming countrymen have inflicted on the islanders the horrors of an aggravated Hawaiian Code miscalled Swiss. It is difficult to sympathise with either party in such fratricidal(?) conflict or to realise how it touches the question of the real Swiss Code at all.

Anthropomorphism is condemned by ultra-materialists and Vaishnavas, but for different reasons. The ultra-materialists condemn it as an unreal, imaginary and mischievous form of superstition which is a survival from the ages of barbarism. They propose that the mischief should be corrected by frankly recognising the fact (?) that we have, and can have, no access to the secret of a next world even if such have any existence at all, and that,

in the meantime, we should not neglect our present duties by this world, or allow them to be distorted by deference to any concocted beliefs regarding a next world that have been bequeathed to us by the Scriptures. This is an advocacy of worldliness to be sure, not on the ground of its excellence but because it seems to ignorant persons to be the best possible and only sane course to follow in the circumstances, and as being undoubtedly more intelligible and satisfactory than any current dogmatic superstitions that pass in the name of religion. There are also grades of opinion in the camp of the materialists between these two opposite wings of anthropomorphist religionists and anthropomorphic nihilists.

The Vaishnavas also condemn the anthropomorphists, because the latter's acceptance of the Scriptures is insincere. The Vaishnavas propose that the mischief should be remedied, not by giving up the Scriptures or reverting to sheer animalism, but by the attempt to understand the Scriptures in their own light, as furnishing the only possible and available clue to the Absolute that they profess to be.

The Sources of Information of .

The Vaishnavas

For this purpose it is necessary to consider the claim of the Vaishnavas, which is in conformity with the teaching of the Scriptures, that their sources

of information are not to be found in mundane sound, touch, sight taste and smell; these intercepted conceptions, lying inherent in earthly objects, being but perverted functions of the perpetual Transcendent. The Anthropomorphists err by their habit of carrying all deformities and eclipsed ideas of knowledge with them to the region unexplored to them. They err because they rely exclusively on mundane experience whereas the Vaishnavas never do so.

The Vaishnavas never deify a hero of this world because the heroes of this world are always malicious.

The Vaishnavas have no ambition to heave up a mundane hero to the region of God, which they hate from the core of their hearts. Empiricism is bound to lead to hero-worship, as the hero of this world represents the highest point attainable by empiricism. Hero-worship is the inevitable and logical consequence of empiricism. Those nihilists who do not want to respect any heroes of this world, in conformity with the principle of equality of man, only transfer their homage to the average man or themselves as individuals. But man is the highest object of respect to both. It is this common principle that leads to apotheosis. This last is the work of the religionist wing of man-worshipping empiricism.

Empiricists cannot properly object to apotheosis without discarding their own fundamental principle. The only worship, indeed, that is possible for man as man, is that of humanity. To man God can be but a man and subject to the ordinary human frailties, in order that man may comprehend and love Him. This is the view of psilanthropists. They do not condone the frailties of their gods as gods but as men. The doctrines of Incarnation, Expiation, even Mediation in the penitential sense, are not free from this taint. The empiricists do not want to abolish humanity nor to glorify him beyond recognition. Apotheosis admits the possibility of the substantive retention of the qualities of the flesh, in some miraculous way, in the spirit.

This is analogous to Incarnation or the acceptance of the human position in the worldly sense by the Divinity. If God can be man He can also lift man to the sphere of Himself without destroying or modifying his humanity in *any way*. No empiricist need object to such a view on principle.

The Vaishnavas are, however, uncompromising opponents of apotheosis on principle. They are no worshippers of fallible heroes, who are mere convicts of this world-prison for their misdeeds. This is of course inconsistent with self-love, as is commonly understood, which means love of our perverted self. The

mundane qualities,—good, bad and indifferent,—are alike unacceptable to the spirit, who is our real self, in our normal condition. The heroes of this world are worshipped by their fellow mortals because of the former's possession of certain mundane qualities in a higher degree than theirs. This is no function of the soul who has no affinity with any mundane qualities whatsoever.

Every mundane quality has its source in love of the perverted ego which is attached to transitory things of this world and which wants to monopolise the enjoyment of them. Persons under the lead of false self-love value those qualities which enable them to extort enjoyment from other similar persons and objects. But as the total stock of available enjoyment is limited and is bound to diminish by honest distribution, one can hope to secure the Lion's share of such enjoyments only by depriving others of their average share in them. This is the overt malice that prompts all our activities on the mundane plane. The successful person in this mundane game is able to attain the goal of his selfish ambition at the expense of others. He is a real benefactor of his victims in as much as his activities stand in the way of their sensuous gratifications. But those victims generally suppose themselves to be injured by the activities of men of outstanding worldly capacities. They

dishonestly try to share in the spoils of the hero by expedients that are calculated to discourage all such activities. The communists and socialists are in this sense more selfish than the hero-worshippers. The latter do not claim an equal share of the good things of the world with their spoilers. They allow the heroes to enjoy the fruits of their genius under the conviction that humanity is on the whole benefited by the activities of the latter, and would be foolish and suffer loss if they did not encourage their benefactors by accepting a lesser share of the fruits of their labours. The communists, however, do not believe that the hero will be discouraged by being refused the Lion's share of the fruits of his labours. The communists do not attach very great value to the labours of any single individual. They hold that the individual's share in promoting the well-being of the community is almost negligible in comparison with the share of the community itself. The course of progress in their opinion would be cleared of impediments, without being weakened in any way, by the adoption of the principle of equal distribution of the joint fruits of the labours of the community, among its constituent members.

The heroes themselves confess their want of love for their fellows by their acceptance of the Lion's share of the supposed fruits of their superior

exertions. They stand in need of the community as much as the community stand in need of the heroes for the multiplication of opportunities of selfish enjoyment of both. This also, on the same principle of selfishness, is bound to lead to a scuffle between the two for the Lion's share. The communists claim not only the Lion's share but the whole thing for the community. They disbelieve and distrust the profession of unselfish inclinations by the heroes. In other words, they hold the heroes to be as selfish and, therefore, as malicious by nature as the average individual. The superior talents of the hero are on this hypothesis sure to serve the dictates of his inborn selfishness and malice unless kept from such mischief by the pressure of the counter-acting selfishness and malice of the community.

This is no doubt a very dark view to take of the achievements of the heroes and the communists. It is due to the very nature of worldly enjoyment and its relation to the perverted ego. So long as the soul is under the sway of worldly ambitions he cannot but be selfish and malicious.

The apparent love for transitory things is identical with envy and malice against humanity. Or it would be truer to say that envy and malice against our fellow-beings are the cause that prompts us to profess our love for transitory

things. The heroes with all their talents are inured to show their apparent love for transitory things in as much as they are found to be envious of their associates.

But the Vaishnavas are never malicious like heroes, as they are friendly and loving to one and all, having a true perspective of all animate and inanimate world. They have no inclination to serve as competitors of the idol heroes of this world. The self-manifest existence of the Absolute Truth is welcomed by them in preference to the seeming and transitory display of this world. The impersonalists who ignore the perpetual manifestations of Godhead and His transcendental Realm, do, indeed, in accordance with their wrong view, assert anthropomorphism against the Vaishnavas. But they have got no assurance of non-existence or non-manifested existence of Godhead. So they need not be so intemperately audacious as to insinuate all theistic ideas to belong to the category of the speculation of designing men.

The impersonalists ignore the perpetual manifestation of Godhead and His transcendental Personality and Realm by dint of groundless assumption.

The charge of apotheosis applies only to empiric religionists. The Absolutists take their stand on the perpetual manifestation of Godhead, to the spirit, in His spiritual Form. The

Absolutists take their stand on the Omnipotence and Mercy of Godhead in asserting His appearance on the mundane plane, in His spiritual Form, to bridge the otherwise unbridgeable gulf that separates the mundane from the spiritual, for the purpose of effecting the deliverance of fallen souls that struggle to free themselves from their fetters. The Vaishnavas distinguish between the force of physical Nature and the force behind spiritual Nature. The mundane force is impersonal and as such both unintelligible and foreign to the spirit. Those impersonalists who accept the force behind physical Nature as the ultimate position are philosophically advocates of the total suppression of the soul on account of his incompatibility with inanimate Nature. The spiritual is wholly incomprehensible except as perfection of the personal. Distorted personality is, indeed, the cause of all the trouble of man, but it is, with all its faults, infinitely better than any impersonal condition, which is the ideal of these empiricists who are unduly partial to abstract speculation on the Absolute from the platform of the relative. The counsel of impersonalists is one of unqualified self-annihilation. To avoid the blunder of apotheosis they fall into the far greater blunder of denial of the spiritual personality of the Absolute.

The impersonal position, is perfectly useless to man. It leads to no positive code of conduct. It is bound to discourage all distinction of right and wrong and all individuality. It accepts the goal of a non-moral, non-distinctive merging with the blind forces of physical Nature. On this barren and mischievous hallucination man as man can build no system of conduct except that of passive and complete subordination to the laws of physical Nature. It is the animal life, the life of stocks and stones, to which man has to reduce himself, if he follows the advice of the impersonalists to its logical conclusion. This is even worse than the worship of deified man. The impersonalist prefers the deification of the animal and dead matter to the deification of man. This is our Heroding Herod.

The impersonalists are not content with reducing man to the condition of matter. In their anxious concern (?) for guarding against the degradation of the idea of Godhead they propose to reduce Him to a condition not very different from what they propose regarding His devotees. They opine that as Godhead is One, He should be void of all manifestations and turn into Zero and will then be purloined of all associations with His counterparts. Such impersonal ideas should never prevail over the theists who are rational enough to distinguish themselves from the anthropomorphists and hero-worshippers on the one hand and the advocates of the suicidal hypothetical Unit or Zero of the Impersonalists on the other.

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(Continued from Page 359, April 30.)

293 "The Sudra will expound the Veda towards
the close of this Age'.
I behold the same even now, there is no
need to wait for the end.

294 "Holding forth thyself in this fashion
Thou goest about from door to door,
eating goodly food.

295 "If the explanation thou hast offered be
amiss
Then dost thou deserve to have thy ears
and nose cut off on the spot."

296 Hearing these words of the wretch of the
Brahman
Haridas slightly smiled as he uttered the
Name of Hari

- 297 Without making any reply to him
He left the place singing aloud the chant.
- 298 Those sinners who were in the assembly,
being themselves of a wicked mind,
Made no proper answer to it.
- 299 These are all cannibals ; they are Brahman
only in name.
All these persons are fit objects of torture
at the hands of the god of death.
- 300 In the Kali Age, in the houses of Brahman,
all the cannibals will be born.
In order to vent their malice against
the god
- 301 *The cannibals under the protection of
Discord are born in the wombs of the
Brahmans ;
Being born in Brahman families they
trouble the few who are really versed in the
Scriptures.*
- 302 With these Brahman the Scriptures
totally forbid
To have any connection, words or to render
them obedience.
- 303 *What more shall I say ? One should avoid
at his peril
Any contact or discourse with Brahman
averse to Vishnu.*
- 304 *One must not look at a Brahman who is
not a Vaishnava, as one must avoid the
sight of a Chandala
The Vaishnava, even if he is outside the
Varnas, sanctifies the three worlds.*
- 305 If, being a Brahman, one happens to be an
atheist,
By conversing with him one's good deeds
are destroyed.
- 306 After a few days the nose of that wretched
Brahman
Fell away by an attack of small-pox.
- 307 The punishment he had proposed for
Thakur Haridas
Was awarded to himself by Krishna.
- 308 Haridas finding the world sunk in
sensuousness
Sighed in grief, repeating aloud the Name
of Krishna.
- 309 As the days passed, having conceived the
desire of seeing a Vaishnava,
Haridas came to the city of Nabadwipa.
- 310 The minds of all the devotees, on beholding
Haridas,
Were filled with transcendental bliss.
- 311 Acharyya Gosain, obtaining the
companionship of Haridas,
Tended him with greater care than his
own life.
- 312 All the Vaishnavas cherished a great
affection for Haridas.
Haridas also evinced a great devotion for
all.
- 313 The suffering which the atheists caused by
their words
They gave vent to in their talk with one
another.
- 314 All the devotees applied themselves
constantly and among themselves
In discussion of the Gita and the Bhagabat.
- 315 He who reads or hears these narrations
Will attend to Divine Gaurachandra.
- 316 Sri Krishna Chaitanya is the Life of
Nityanandachand
At Whose twin Feet sings Brindabandas.

'Here ends Chapter Sixteenth entitled 'The narrative of the greatness of Sri Haridas' in Part First of Sri Chaitanya Bhagabat.

Sree Sree Chaitanya Bhāgabat

CHAPTER XVII

Summary :—In this Chapter are described the journey of Sri Gaursundar to Gaya by way of Mandar and Poon Poon, His meeting with Sri Iswarpuri there, His mercy to him under the guise of accepting the *mantra*, His manifestation of Himself, His attempt to go to Mathura being maddened by abeyance of sanity due to separation from Krishna and return to Nabadwip Mayapur after he had proceeded some way being dissuaded by an etherial voice and other connected subjects, leading up to the conclusion of the First Part of the work.

During the period when Sri Gaursundar was leading the life of the Crest-Jewel of Professors of Nabadwip the persuasions of the atheistical canonicals and similar views were undergoing vigorous developments. So much so that it was almost impossible to hear the very name of the relationship of service. The wicked began to denounce the Vaishnavas in an improper manner. Sri Gaursundar now deeming that the time was ripe for the manifestation of His Real Nature made a show of going on a pilgrimage to Gaya in the company of disciples, apparently in compliance with the doctrine of fruitive work but really for the double purpose of demolishing the atheistical creed of the canonicals (*Sanghats*) who upheld fruitive works and of deluding those who were averse to Godhead. On His way He manifested the *Lila* of undergoing an attack of fever for deluding the perverse and the *Lila* of the cure of distemper by drinking water which was the feet-wash of Brahmans, to demonstrate its power and His love for His devotees. Having exhibited at Poon Poon the *Lila* of worshipping the gods and ancestors He made His entry into Gaya, the abode of the Divinity. He bathed in the pool of Brahma where He displayed the *Lila* of honouring His father and from there proceeded to *Chakru Berh Tirtha* where he beheld the lotus Feet of Gadadhar.

Hearing of the glories of the lotus Feet of the Lord from the mouths of the Brahmans who are in attendance, the Lord, decked with spiritual perturbations, discovered the *Lila* of the beginning of the manifestation of amorous love for Godhead. By the contrivance of Providence He met there the great Iswar Puri. The Supreme Lord declared to Iswar Puri that the object of His pilgrimage to Gaya attained its real fulfilment by His meeting with a great devotee like himself, that to obtain the sight of a Vaishnava was incomparably superior to such acts as the offering of rice-cakes to departed ancestors at Gaya Tirtha or the worship of the gods and ancestors, and that the real object of His pilgrimage to Gaya was to surrender Himself eternally to the feet of a great devotee by accepting him as His spiritual guide. Sri Gaursundar made a show of performing at Gaya Tirtha all ceremonies for propitiation of the manes and the gods in accordance with custom. He did so in order to teach the people the duty of performance of fruitive activities till one receives initiation in the mantra of the Name of Krishna from the spiritual Guru. It is not proper to disturb prematurely those foolish persons who set stores by utilitarian work, due to defective judgment, temporal knowledge, and stupefaction produced by the influence of physical Nature. This was the main purpose of such performances. He had also the collateral object of deluding those who are deliberately averse to Godhead.

After having performed all the propitiatory ceremonies customary on arrival at a tirtha the Lord returned to His lodgings and applied Himself to cooking His meal. It was while He was thus occupied that Sripad Iswarpuri in the state of absorption in the love of Krishna, arrived there. The Lord now showed the highest ideal of the service of the Guru as consisting of direct personal ministration by serving with His own Hand the food cooked for Himself, inviting Sri Iswarpuri, whom He had already elected as Guru in His heart, to accept the same.

On another day appearing before Sri Iswarpuri when he happened to be alone the Lord manifested the *Lila* of praying to him for the mercy of initiation in the mantra, receiving from him the ten-lettered mantra and surrendering Himself wholly at the feet of Sri Guru. By these Acts Lord Gaur Narayan taught the process of attaining to the loving service of Himself by those who felt the Divine call.

In order to make it known that amorous devotion is attainable only by the service of the Guru by a person who by complete surrender of himself to the feet of the Guru has been spiritually enlightened, the Lord after the *Lila* of His acceptance of initiation from Iswarpuri manifested the *Lila* of extreme restlessness, giving vent to His grief by calling continuously with a loud voice upon the Name of Krishna by reason of distraction due to separation from Krishna.

With the words, 'I will not again go into the world, I will go to Mathura in search of Krishna Who has stolen My heart,' the Lord bade His pupils who had accompanied Him to the Tirtha to return to their homes at Nabadwip. In the closing hours of the night, without the knowledge of any one being extremely agitated by the pang of separation from Krishna with frequent ejaculations of 'Oh! Krishna' 'Oh My Darling Krishna', or again, 'Where shall I go?' 'Where shall I get Him with lips applied to His flute?', the Lord set out in the direction of Mathura.

After He had proceeded a short distance He heard an aerial voice which said that the time for the auspicious journey of the Lord to Mathura had not yet arrived and that it was necessary for the Lord to perform for some time at Nabadwip the *Lila* of dispensing loving devotion. Gaurasundar desisted from His journey on hearing this communication and returning to His lodging and having obtained the command of Sripad Iswarpuri, came back to Nabadwip with His disciples.

At this point the narrative of the First Part concludes. The author as servant of Nityananda avails of the occasion to declare with humility that his attempt to write the biography of Chaitanya is due solely to the command of Sri Nityananda, and after showing his unflinching devotion to Gaura-Nityananda, has invited with humility and earnestness all souls for following loyally in the Foot-steps of Lord Nityananda and the Supreme Lord Sri Chaitanya.

- | | |
|---|---|
| 1. All glory to the Greatest of the Powers,
Sri Gaurasundar !
Glory to the eternal Form, beloved of
Nityananda ! | 10 Divine Sri Gaurasundar is full of Activity
by His Will.
He conceived the Wish to visit the realm of
Gaya. |
| 2 All glory to the Treasure and Life of all
Vaishnavas !
May the Lord deliver all jivas
by His glance of mercy ! | 11 Having performed the propitiatory rites
after the manner enjoined by the shastras
The Lord set out with a great number of
disciples. |
| 3 Listen, brother, with care to the narrative
of the First Part,
How Sri Gaurasundar set out for Gaya. | 12 Taking the command of His mother, with
a most glad heart
The Supreme Lord started on His
pilgrimage to Gaya. |
| 4 In this manner the Lord of holy Vaikuntha
Lived at Nabadwip as the Crest-jewel of
Professors. | 13 Converting all the country and villages into
the most holy Tirthas
The Divine Feet began Their triumphal
progress towards Gaya. |
| 5 On all sides the atheists grew in strength.
The very name of relationship of love was
scarcely heard. | 14 In the pleasure of religious discourse,
diverse talk, humorous observations,
The Lord came to Mandar in course of a
few days. |
| 6 Finding false pleasures held in much esteem
by the people
All the devotees experienced a great grief
in their hearts. | 15 After seeing Madhusudan at Mandar.
He roamed over all the hills by Himself alone |
| 7 The Lord was wholly occupied with His
studies.
All the devotees underwent suffering,
He saw it Himself. | 16 As He moved on His way in this manner
The distemper of fever manifested itself
in His Body on one of those days |
| 8 The community of the wicked bestirred
themselves
And unceasingly maligned all the
Vaishnavas, this the Lord heard Himself, | 17 The Lord of Vaikuntha after the mane
of mortal men
Displayed the pastime of undergoing an
attack of fever for the edification of the
people. |
| 9 He felt in His mind the wish to manifest
Himself.
He be-thought of doing this after returning
from a visit to Gaya. | 18 As the Lord manifested the distemper
midway on the journey,
The hearts of His disciples were filled with
anxiety. |

- 19 Stopping on the way they administered
many a remedy;
Yet the fever did not leave, such being
His will.
- 20 Then the Lord prescribed the medicine to
Himself :
'All sufferings are cancelled by drinking
the feet-wash of Brahmans'.
- 21 In order to demonstrate the quality of a
Brahman's feet-wash
The Lord openly drank the same Himself.
- 22 By tasting the feet-wash of Brahmans
The Lord immediately recovered and there
was no fever.
- 23 That God-head drinks the feet-wash of the
twice-born
Is verily His Nature, this is proved by the
Vedas and the Puranas.
- 24 'I serve all in the same way as they serve Me.
Men, O Partha, follow only My path in all
circumstances.'
- 25 God-head verily behaves as a
servant to the person
Who constantly regards himself as the
servant of the Lord.
- 26 Wherefore is He named 'the Lover of
His servants'.
- The Lord submits to be vanquished
to enhance the strength of His servant.
- 27 How may the devotees give up the Feet of
the Lord
Who is the Protector in all circumstances ?
- 28 Having effected the destruction of fever in
this manner
The Lord manifested His arrival at the
Tirtha of Poonpoo.
- 29 After bathing and worshipping His
departed father
The Darling of Sachi made His entry into
Gaya.
- 30 The Lord, on entering Gaya, King of Tirthas
Made obeisance, joining His two beautiful
Hands.
- 31 The Lord, on arrival at Brahmakunda,
bathed there,
And duly honoured the gods and departed
ancestors.
- 32 Then He came within the limits of
Chakraberh
And moved quickly for a sight of the
lotus Feet.
- 33 The Brahmans surrounded the site of the
holy Feet.
The garlands on the holy Feet were piled
up like a temple.
- 34 Perfumes, flowers, incense, lighted lamps,
clothing, ornaments
Had been placed there without measure
or count.
- 35 On all sides the Brahmans wearing their
divine aspect
Were narrating the power of the holy Feet
resembling the lotus.
- 36 'Those Feet that the Lord of Kashi clasps
to his bosom,
Those Feet that are ever the life of
Lakshmi,
- 37 'Those Feet that appeared on the head of
King Bali,
Behold here even the Same all ye most
fortunate people !
- 38 'By meditating on those Feet even for the
space of half a moment
One escapes the power of the god of death.
- 39 'Those Feet that are scarce attainable by
the greatest of Yogis,
Behold here even the Same all ye most
fortunate people !
- 40 'Those Feet That are the Source of the
manifestation of the Bhagirathi,
Even Those That the servants of the Lord
never part from their bosoms.

- 41 The Feet That are most loved as the Lord
reposes on the Ananta,
Behold here even the Same, all ye most
fortunate people !'
- 42 Hearing the power of the holy Feet from
the mouths of the Brahmans
The Lord was overpowered by the bliss of
the ecstasy of love.
- 43 Streams of tears flowed in the two beautiful
lotus Eyes,
Horripilation and Shivering made their
appearance at the sight of the Divine Feet.
- 44 Due to the high fortune of all the worlds
Lord Gaurchandra began to manifest the
devotion of love.
- 45 Perennial Ganga flowed in the Eyes of the
Lord,
All the Brahmans saw the greatest of
wonders.
- 46 By Divine concurrence that very instant
Iswarpuri also
Came thither, by the will of the Lord.
- 47 On seeing Iswarpuri Sri Gaursundar
Made obeisance with the greatest regard.
- 48 Iswarpuri also on beholding Gaurchanda
Embraced Him with the utmost delight.
- 49 The holy Forms of both in the ardour of
loving joy
Were drenched by tears of love of Both.
- 50 The Lord said, 'My pilgrimage to Gaya has
borne fruit
The moment that I beheld your feet.
- 51 'By offering cakes of rice at the Tirthas the
departed ancestors are saved,
In respect of this also he alone is saved to
whom the cake is offered.
- 52 'The moment they behold you crores of
ancestors
Are instantly freed from all their bonds.
- 53 'Therefore, the Tirtha can never equal thee,
You are higher than the Tirtha, and the
prime source of all blessing.
- 54 'Deliver Me from the ocean of the world !
I surrender My Body to you now and here :
- 55 'Make Me drink the mellow liquid of the
nectar of the lotus Feet of Krishna ;
This is the gift that I want.'
- 56 Iswarpuri said, 'Hear, Pandit,
I now know it as certain that You are a
Part of Godhead Himself.
- 57 Can such scholarship as You possess and
Your acts,
Be possible in any except a Part of God-
head's own self ?
- 58 Even so I had a most auspicious dream
tonight
I have directly obtained its fulfilment just
now.
- 59 I tell the truth, Pandit, by sight of You
I seem to obtain the happiness of the
transcendental bliss at all time.
- 60 Ever since I met You at Nadia
Nothing else possesses any attraction for
the mind.
- 61 I speak the truth, it is nothing but the
truth.
I experience the happiness of seeing
Krishna on beholding You.
- 62 Hearing these true words of His beloved
Iswarpuri
The Lord said smiling, 'It is My great good
fortune !'
- 63 Other merry greetings of this nature that
parsed
Will be described by Vedavyas.
- 64 Then the Lord after seeking and obtaining
his permission
Sat down to perform the due rites of the
Tirtha for showing respect to His departed
father.
- 65 Offering the Pinda made of sand at the
holy Balgu
The Lord repaired to the site of Pret Gaya
on the Peak of the hill.

- 66 The Son of Sree Sachi after performing the ceremonies at Pret Gaya for the departed, Pleased the Brahmans by gifts and sweet words.
- 67 Then after delivering the manes and effecting their pleasure, The Lord proceeded to Dakshinmanasa with great delight.
- 68 Thence the Lord repaired to Sri Rama Gaya Where appearing as Ramchandra, He had once performed the propitiatory rites to the manes.
- 69 In this Avatar after also performing the Sraddha on the same spot Gaura Hari went on to Judhisthira Gaya.
- 70 At this place Judhisthira had of old offered the Pinda. Lord Gaura performed the Sraddha here, moved by the impulse of love for the same.
- 71 The Bipras forming a ring round the Lord on all sides Made Him perform the Sraddha and recite the texts
- 72 As the Lord, after doing Sraddha, threw away the Pinda with water, The Gayalee Brahmans caught and swallowed the same.
- 73 The Lord, Son of Sree Sacheedevi, laughed on seeing this. The bondage of all those Brahmans was cancelled
- 74 Having offered the Pinda at Uttaramanasa, Gauranga Sri Hari paid His respects to Bhima Gaya.
- 75 Having performed the due rites, at Siva Gaya, Brahma Gaya and all other sites The Lord at last made His way to Shorasha Gaya.
- 76 After performing the Shorashi *sraddha* at Shorasha Gaya The Lord offered the *Pinda* to all with a feeling of regard.
- 77 Thereafter the Supreme Lord, after bathing in the Brahma Kunda, Came to the Head of Gaya and made the offering of *Pinda*.
- 78 The Lord holding goodly garland and sandal paste in His beautiful Hands, Worshipped the Foot prints of Vishnu with mind full of joy.
- 79 Having performed the Sraddha and other rites at all places in this manner The Lord returned to His lodging after pleasing the Brahmans.
- 80 Then the Supreme Lord, being refreshed after a while, Applied Himself to the cooking of His meal.
- 81 Just as cooking was finished High-souled Sri Iswarpuri made his appearance.
- 82 Continuing to say the Name of Krishna in the exclusive mood of love He came to the Presence of the Lord with a tottering step.
- 83 Giving up cooking the Lord, with greatest respect Doing His obeisance, made him be seated.
- 84 Puri said laughingly, 'Listen, Pandit, I have arrived at a very good moment.'
- 85 The Lord said, 'In as much as the fortune is manifest May you, revered sir, accept the alms of this cooked food to-day.'
- 86 Puri said smiling, 'What will You have Yourself?' The Lord replied, 'I will cook My food just now.'

- 87 Puri said, 'For what purpose will You cook
again ?
Divide this cooked food that You have
into two halves.'
- 88 The Lord said smiling, 'If you want to
have Me,
Eat the whole of the food that has been
prepared.
- 89 Within half a moment I will cook the meal
again
Do not hesitate at all but accept the alms.'
- 90 Then the Lord, having given His own
prepared food to him,
Proceeded with joy to cook again.
- 91 Such was the mercy of the Lord towards
Iswarpuri,
Puri also had no other thought except
Krishna.
- 92 The Lord served the food with His own
beautiful Hands;
Puri ate in the joy of transcendental bliss
- 93 That very instant almost wholly invisibly
Ramadevi in no time cooked the meal for
the Lord.
- 94 Then the Lord, having first made him
accept the alms,
Ate the food with great delight.
- 95 In this manner the Lord ate in the company
of Iswara Puri,
By listening to it the treasure of love for
Krishna is gained.
- 96 Then the Lord with His own holy Hands
applied the perfumes
Over all parts of the body of Sri Iswar
Puri.
- 97 The great love that is cherished by the
Lord for Sri Iswar Puri
'Who has power to describe ?
- 98 Lord Sri Chaitanya, the Supreme Lord,
Himself visited the place of birth of
Iswara Puri.
- 99 The Lord said, 'I bow to Kumārhattā,
The village of the appearance of Sri-
Iswara Puri.'
- 100 Chaitanya wept long at that place,
With no other sound except 'Iswara Puri'
on His Lips.
- 101 The Lord with His own Hands producing
the earth of the spot,
Carried it, tying it at the end of His upper
garment.
- 102 The Lord said, 'This is the place of birth
of Iswara Puri,
This earth is My Life, Treasure, Being.'
- 103 Such is the affection of the Lord for Iswara
Puri,
The Lord possesses in its fullness the power
of augmenting the glory of His devotee.
- 104 The Lord said, 'My pilgrimage to Gaya
Is truly performed ;—I have seen Iswara
Puri'
- 105 Another day from Iswara Puri the Lord
in secret
By sweet words implored initiation by
mantra
- 106 Puri said, 'What to speak of *mantra* ?—
I can, by all means, give You my life.'
- 107 Then Narayana, the Teacher and Guru,
from him
Accepted the ten-lettered *mantra*.
- 108 Then the Lord after circumambulating
Puri
Spoke to him, 'I give you My body.
- 109 'May you be pleased to bend on Me your
auspicious glance
That I may keep afloat on the ocean of
the love of Krishna.'
- 110 On hearing the words of the Lord Sri
Iswara Puri
Bestowed on the Lord His embrace by
clasping Him to his bosom.

- 111 The bodies of both were drenched with
love.
By the tears of both ; neither of them
could be calmed.
- 112 In this way bestowing His mercy on
Iswara Puri,
• Gauṇ Hari stayed in Gaya for some days.
- 113 The time for the manifestation of Himself
drew nigh
And the progress of loving devotion
waxed strong every day.
- 114 One day the Supreme Lord, sitting in
seclusion,
Began to meditate on the *mantra* of His
cherished Deity.
- 115 The Supreme Lord, manifesting outward
consciousness,
Began to cry with a loud voice in the joy
of meditation,
- 116 'Krishna, Dear, O My Life, Sri Hari !
Whither hast Thou fled, stealing My
heart ?
- 117 'I found My Lord, Oh, where is He gone ?'
The Lord began to cry, repeating the texts
of the Scriptures.
- 118 The Lord became immersed in the
mellowness of loving devotion,
His entire beautiful Frame was made gray
with the dust.
- 119 The Lord called aloud with a voice of
anguish,
'Whither hast Thou gone, darling Krishna,
abandoning Me ?'
- 120 The Lord, Who had been supremely
reserved,
Became by love restless in the extreme.
- 121 He rolled on the ground and cried with a
loud voice.
The Lord lay adrift on the ocean of
separation of His own loving devotion.
- 122 Then, after a while, all His disciples
collecting together.
Composed Him with tender solicitude that
knew no bounds.
- 123 The Lord said, 'Let all of you return
home.
I will not enter the world any more.'
- 124 'I will certainly set out for a sight of
Mathura
To meet there Krishnachandra, the
beloved Lord of My life.'
- 125 All the disciples by means of every form of
persuasion
Tried to console Him by their joint care.
- 126 The Lord of Vaikuntha immersed in the
mellow quality of devotion
Could not make up His mind where to
stay.
- 127 Without telling any one, the Lord, at dead
of night,
Set out for Mathura under the
overpowering impulse of love.
- 128 'Oh My Krishna, My own Darling !
Where shall I find Thee ?'
With these words on His lips Lord Gaura
set out on the quest.
- 129 After He had proceeded some distance
He heard the heavenly voice,
'Jewel of the twice-born, do not go to
Mathura now.
- 130 'That time will come later,—You are to go
then.
Go back to Nabadwip, Thy own home,
for the present.'
- 131 'Thou art the Lord of holy Vaikuntha ;
for the deliverance of the people
Thou hast appeared in the world with all
Thy devotees,

- 132 'By performing the Kirtan through the
the infinity of the worlds
Thou wilt give away to the world the
treasure of loving devotion.
- 133 'The mellowness that distraughts with
ecstasy Brahmā, Siva, Sanaka and all
others,
The Blessing that is sung by the great
Lord Ananta,
- 134 'For the purpose of giving away the Same
Thou hast appeared in the world.
This is known to Thyself.
- 135 'We are Thy servants ; Yet we feel
impelled to speak.
Wherefore we lay this at Thy Feet.
- 136 'Thou art Thy sole Master, Thou being
the Lord Thyself !
That which is Thy will never comes to
naught.
- 137 'Wherefore, Supreme Lord, may'st Thou
betake Thyself to Thy home.
Thou wilt visit the city of Mathura
hereafter.'
- 138 Hearing this celestial utterance Lord Sri
Gaursundar
Desisted from His journey with a glad
heart.
- 139 Returning to His lodgings in the company
of all His disciples
The Lord set out for His home for
manifesting devotion.
- 140 With the auspicious return of
Gaurchandra to Nabadwip
The manifestation of loving devotion
increased apace day by day.
- 141 By this the Narrative of the First Part is
completed.
Listen now with good attention to the
tidings of the Middle part.
- 142 Whoever hears of the Journey of the Lord
to Gaya
In his heart Lord Gaurchandra will
appear.
- 143 By listening to the praise of Krishna the
Presence of Krishna is gained.
The compassion of the Lord never
knows any divorce.
- 144 Nityananda, Who guides from within,
said by way of pleasantry
To write a little of the Deeds of Chaitanya
in this book.
- 145 By His Grace I write this Narrative of
the Deeds of Chaitanya.
I have by no means any power to guide
myself.
- 146 Just as dolls of wood are made to dance
by magic
Even so Gaurchandra makes me speak.
- 147 I know neither the beginning nor end of
the Narrative of Chaitanya.
I praise the Glory of Chaitanya by any and
every means.
- 148 As a bird never finds the bounds of the sky
But flies as far as the limits of her power :
149 Just so there is no end of the Glory of
Chaitanya,
All sing Him in the measure of the mercy
of power vouchsafed to each.
- 150 *Just as winged birds fly in the sky by the
scope of their own power
Similar is the measure of approach of the
wise towards Vishnu.*
- 151 My obeisances at the feet of all the
devotees !
May there be no offence committed by me
through this.
- 152 Whoever covets immersion in the ocean
of devotion by crossing the world,
Let him please Nitai-chand.
- 153 The Lord of my Lord is Sri Gaursundar.
This great confidence I constantly nurse
in my heart.
- 154 Some say, 'Prabhu Nityananda is Balarāṇ.
Some say, 'The object of Chaitanya's great
love.'

155 Some declare Him as 'Possessed of very
great power.'

Some maintain 'We cannot comprehend
His exact Form'.

156 Whether Nityananda be Ascetic, Devotee,
Sage,—

Whatever any one may say by his parti-
cular choice —

157 Whatever Nityananda be to Chaitanya, —
May the treasure of those Feet ever
abide in my heart !

158 If after all humble confession there be the
sinner who still maligns,
Then do I kick him on the head.

159 All glory to Nityananda, Whose Life is
Chaitanya !
May Thy Feet be my refuge !

Here ends Chapter Seventeenth entitled 'The Narrative of the journey to Gayā' in part
First of Sri Chaitanya Bhagabat.

CONCLUSION OF FIRST PART

Ourselves

'Sreedham' -Telegraphic address for messages to Daily Nadia Prakash

The Postmaster General of Bengal & Assam has sanctioned the scale of reduced rates for prepaid telegrams for the Daily Nadia Prakash and has arranged for the immediate despatch from Nabadwip Telegraph Office of all Telegrams bearing the Code address 'Sreedham' to the office of Nadia Prakash with effect from the 5th of May, 1930.

European Enquirers at the Gaudiya Math.

Mr. E. H. Nepar M. P. S. had a talk with His Divine Grace at the Gaudiya Math on May 4th in the afternoon. The conversation turned on necessity of approaching by the method of submissive listening to the agent of the Absolute for all knowledge of four to infinite dimensions.

Mr. J. G. Soter, American tourist, listened to spiritual discourses from the holy lips of His Divine Grace at Gaudiya Math on May 21st for about an hour at 10 A. M.

Restoration of Sri Alalnath Temple

The work has been taken up with vigour after a temporary lapse to the spiritual Exhibition at Sreedham Mayapur which engrossed the attention of Sripad Acharya Paramananda, Brahmachary

160 May 1, being Thine, sing of Gaur-
chandra !

May I walk with Thee in every birth !

161 Whoever listens to the Narrative of
Chaitanya in the Past Part

Verily will meet Sri Gaurachandra.

162 Taking His leave of Iswara Puri
Lord Sri Gauranga returned home

163 The whole of Nabadwip was gladdened
on hearing it :

As if life itself re appeared in the body.

164 Sri Krishna Chaitanya is the Life of
Nityamandachand,

At Whose twin Feet sings Brindabandas.

Vidvanatna in charge of the restoration work at Alalnath. The repairs of the main Temple and the building of compound walls are being pushed forward with great vigour.

Laying of the foundation stone of a new temple

The foundation stone of the temple on Gopalji at Kamalapur, Dacca, was laid on the 1st of May, 1930. The function was graced by the presence of Sripad Radha Ballav Bhagabasi and other devotees of the Madhwa Gaudiya Math. The expenses of construction of the temple are being borne mainly by Sri Biraj Mohan Dey, Proprietor of Dacca Monmouth Press. The work of construction commenced on the 1st of May.

The New Temple and Buildings of the Gaudiya Math at Bagnbazar

The construction of the magnificent Temple, Nat Mandir & Residential quarters of the Gaudiya Math is approaching completion under the sleepless personal supervision of the donor Shrestharyya Sri Jagadgurur Bhaktiranjana and Acharyatrika Sripad Kunjabhahari Vidyabhushan in charge of the Gaudiya Math. The New Buildings are situated at Bagnbazar. It is in contemplation to signalise the formal occupation of the New Buildings by holding there

the annual Celebrations of this year. The programme includes the assembly of a conference of Theists and the holding of a spiritual Exhibition on an elaborate scale. The function will take place in October.

PROPAGANDA

His Holiness Srimad Bhakti Pradip Tirtha Maharaj and party are preaching in the District of Khanna. The services of Parambhagabat Srijat Janardan Dasadhikary and of other helpers deserve grateful mention.

Srimad Bhaktisaranga Goswami Prabhu with party has been carrying a propaganda in the District of Midnapur. Lantern lectures were delivered to huge gatherings at Nar Ghat to the South of Tamlik on April 12, organised by Srijat Paresch Chandra Majumdar B. A. Sub-Registrar; at Radhaganj on April 13th; at Harikhali on April 14th; and at Tera-Pakhiya on April 16th, where praiseworthy help was rendered by Srijat Gadadhar Das. A mass meeting was organised on the 18th April at Asadtalia by the exertions of Srijat Jamini Babu, Asst. Head Master and Srijat Birnarayan Dey, late Secretary, of the local H. E. School. From there Goswami proceeded to Nandigram where the party was received by a Sankirtan Procession headed by Srijat Satishchandra Sarkar Sub Registrar and Srijat Anandendu Upadhyaya M. A., Headmaster of the local H.E. School at the head of his students. The gathering numbered no less than 2000 people consisting of gentlemen from a distance of 16 miles. Goswami lectured there on the 19th and 20th April.

His Holiness Srimad Bhakti Hriday Ban Maharaj delivered a lantern Lecture on the 27th April at the residence of Parambhagabat Srijat Sarat Chandra Chattopadhyaya Gourakaranyakatakshavaibhava of Shyambazar and in course of the same day expounded Srimad Bhagbat in the Hall of Sree Gauranga Sevak Samiti at Baithak-khana Bazar, Sealdah, Calcutta. Swami delivered a lecture on 'Errors of Sectarianism' on the 28th April at the residence of late Baba Baidya Nath Biswas, 4, Sitaram Ghosh Street and spoke on the Lila of Lord Chaitanya at the residence of Srijat Satish Chandra Bose, Zemindar of Muraripukur, on the 29th of April.

Their Holinesses Tridandi Swamis Srimad Bhakti Sri Rup Puri Maharaj and Bhakti Prakash Aranya Maharaj with Bhaktishastri Sri Siddha Swarup Brahmachariji have been preaching at Amarshi, Malparh, Rajitpur, Saridaspur, Srirampur of

Purva-Amarshi, Keldakshmi and other villages in the District of Midnapur.

Shrines of the Holy Foot print Sri Gaura Sundar

At Chattrabhog. His Divine Grace Sri Sri Bhakti Siddhanta Saraswati Goswami Prabhupad accompanied by a party of devotees paid His auspicious visit to Ambulinga Ghat, Chhatrabhog, on the 26th of May and examined the place with the intent of the establishment of a shrine of the Holy Foot-prints of Sri Gaur-Sundar on the site from where the Supreme Lord crossed the Ganges in His progress to Puri after acceptance of samnyas. No 41 Mauza Chhatrabhog is situated within the jurisdiction of Mathurapur Thana, 24 Paraganas about four and half miles from the Mathurapur Road Station on the E. B. Rly. The present name of Ambulinga is Barashi.

At Jajpur (Orissa)..... The gift of a suitable site has been made by Srijukta Krishna Prasad Singh, Pleader, President of the committee in charge of the Temple of Sri Parada Deva, for the erection of a shrine of the Holy Foot-prints of Sri Gaur-Sundar inside the Temple. The construction of the shrine was commenced on the 28th of May under the direction of His Holiness Srimad Bhakti Hriday Ban Maharaj and Srijukta Ramananda Das Goswami Bhattacharya Vidyarnaba, B. A.

At Singhachal..... Srijat Lakshminidhar Mahanti Deputy President, Behar & Orissa Council and Srijat Raghu Curson the well-known Contractor of Orissa have promised pecuniary aid for the construction of a shrine of the Holy Foot-prints of Sri Chaitanya Deva at Singhachal (Madras).

Construction of Masonry Steps on the Sides of Sri Gaurkunda at Yogapith, Sridham Mayapur

Paramabhagabat Srijukta Radha Bahadur Das Bhaktibhoj has promised to bear all expenses for the construction of masonry steps on the sides of Sri Gaurkunda for the service of bathers.

Gift of a Tube-well for the Birth Site of Thakur Brindaban Das at Modadruma Dwip

Paramabhagabat Srijukta Radha Bahadur Datta of Dacca has made a suitable donation for the sinking of a tube-well on the birth-site of Thakur Brindaban Das at Modadruma Dwip. The work of construction is in progress.

ERRATUM.

Vol. XXVII No. 11 (April) Page—354. Read—Sj. Rakhal Chandra Ghosal M. A. B. A. for—Sj. Rakhal Chandra Ghose B. A. under article headed—Shri Krishna Chaitanya.

